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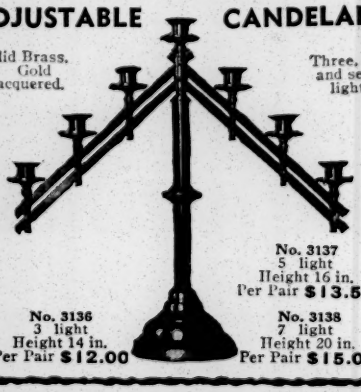

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THE ECCLESIASTICAL REVIEW

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THE PRIEST AND THE QUADRAGESIMO ANNO.

Labor Day Thoughts.

IT IS SIGNIFICANT that in his letter of 19 March to Cardinal Cerepeira, Patriarch of Lisbon, His Holiness Pope Pius XI declares: " In a special manner we repeat the invitation sent the clergy in the above-mentioned Encyclical *Quadragesimo Anno,* namely that they, without further delay, but with resolute and harmonious will, prepare themselves for this work of such urgent necessity for the salvation of souls [the Supreme Pontiff had been speaking of the need for educating the masses of the working people to the social principles of Jesus Christ], so that none of our sons who join—with such spiritual danger —in the ranks of the socialists, may say, to excuse themselves, that they do so for their own interests since the Church and those who proclaim themselves her adherents favor the rich, neglect the workers and give no thought to them."

It is significant because it gives us cause to wonder how far we American priests have been concerned to expound the principles of the *Quadragesimo Anno* to the masses of our people. Have we, as a body, made an effort to fortify ourselves with a clear understanding of this magnificent Encyclical as well as its precursor, the *Rerum Novarum* of Leo XIII? If we are honest with ourselves, we must admit that there are thousands of laymen and laywomen who have a clearer grasp of the principles of these two great encyclicals than we have. This is said in the realization that in some dioceses, groups of priests have banded together to study and better understand and appreciate these Encyclicals. They are in the minority, rather than in the majority.

Our Holy Father has urged us to study these Encyclicals. Why have we been slow to carry out His wishes? Some laymen can accomplish a great deal but no layman can accomplish what any priest, the Divinely appointed teacher, can accomplish. If we as priests understand and appreciate these Encyclicals, our parishioners, the masses of the working people, will understand and appreciate them, because we are their teachers.

The three and thirty years of the sacred ministry of our Lord and Saviour, Jesus Christ, were scarcely sufficient to reveal the richness of that charity that has its source in the fountainhead of God. For charity is the definition of God, and eternity itself is not sufficient to measure that charity. For that reason Jesus Christ deigned to assume another body, not the physical body which he took from Mary, with which he lived, and taught, and redeemed the world, but a mystical body. This mystical body is made up of all the people scattered throughout the world—men, women and children—who are united to Him, not by merely following His example—but by being vitally and organically united to Him by rebirth and regeneration in such a manner that they are one with Him, part of Him, sharing His truth, His life, His blood, His love. And that body is His Church.

Just as Jesus Christ of Nazareth was true God and true Man —divine and human in the unity of His divine person—so too the Church is human in the elements that make it up, divine in its life, and both are one in the unity of Christ. In this sense Christ is said to be the Church and the Church is Christ, the life of one is the life of the other, the voice of one is the voice of the other, and the mission of one is the mission of the other.

Monsignor William J. Kerby, Editor of this priestly publication, points out in his very excellent work, *The Social Mission of Charity:*

> The Church is the organized expression of religious truth and moral law as revealed to us through Jesus Christ and adapted to the circumstances and limitations of life. Receiving her mission from Jesus Christ, she is His continuing personality, setting before the world the law of eternity as the basis of relations in it. She sets forth the true values that would discipline every desire of the human heart, the renunciations that make for spiritual peace and the im-

pulses that lead to service in the name of Christ. She knows no compulsions but those of love. She depends upon no law but that of free choice of the individual who elects to accept the law of Jesus Christ and live according to that law or who repudiates that law and lives as he will. Christ in His own time found those who accepted and those who rejected His message. We are not to wonder if we find their successors to-day.

Such an economy makes religion the supreme factor in life. Religion aims to place the creature in true relation to the Creator; to set forth and sanction the social relations and values which indicate the will of God in respect to us. It sets before the world the true ideals of life. It expounds and sanctions the moral law. It furnishes the discipline that would curb strength and the sympathy that would reënforce weakness in a way to balance all human relations in the sight of God.

The Church of Christ, then, has a social as well as a spiritual mission. "She is called upon, within the limits of her power," says the same writer, "to serve every wholesome social end which contributes to the protection of justice, the insurance of social peace and the happy development of the cultural forces of life. Furthermore, since the principles of the Christian life must be expressed in terms of social relations, there is no aspect of poverty whether individual or social which may not engage her solicitude and invite the help of her resources." In a word, it is the Church's divinely appointed task to see that her children order their lives in accordance with the principles of justice and charity made clear in the Gospel teachings of Her Founder. His message is her message.

Monsignor Kerby makes clear the need for justice as well as charity:

> Justice is fundamental in the social order because it defines and defends the individual at points where he is in danger from others or from social conditions against which he is helpless. Charity is fundamental in the social order because it corrects the selfish impulses of strength and reënforces those who are weak with a view to a more perfect realization of the cultural and spiritual ideals of life. Were there no sense of justice, individuals would be crushed by the community. Were there no sense of charity, the community would perish because self-seeking would disintegrate it.
>
> Justice involves full respect for the rights of others no less than insistence on one's personal rights. Charity includes all life and all

attitudes in life. It is not confined to the giving of relief. It engages the solicitude of every form of strength and wisdom for every kind of weakness and despair. The law of charity is universal in the Kingdom of Christ. The qualities upon which our Divine Lord laid emphasis are the offspring of charity which is the bond of union among men. Kindness, forgiveness, humility, freedom from resentment, the discipline of ambition are required for the corporate unity of life and they are insisted upon in the teaching of Christ because of His desire to see social relations express the Divine Will. Hatred, scorn, crass selfishness are forbidden, because they break the divine harmony of life.

It is a return to these principles of the Gospel that His Holiness, Pius XI, calls for in his *Quadragesimo Anno*. For the evils of our day, he says, "there can be no other remedy than a frank and sincere return to the teaching of the Gospel. Men must observe anew the precepts of Him who alone has the words of eternal life, words which, even though heaven and earth be changed, shall not pass away." Given to the world at a time when it finds itself at the threshold of a new epoch in its history, serious social, political and economic changes going on all about it, changes over which it seems unable to exercise any control, this document, like Leo XIII's great Encyclical on the Condition of Labor, of whose principles it is a reiteration, serves to impress upon us the full import and the seriousness of the Church's social mission.

The unjust economic conditions that exist to-day are fostered and accentuated in no small measure by expediences, by connivance, yes, and by subservience. Personal responsibility is ignored or at least belittled. Divorce and its countless evils lie at the bottom of the general disorder in family life. Leo XIII pointed out the cause of this disorder and discontent. Because society has lost sight of the principles of religion, it is now shaken to its foundations.

The conditions that existed in Pope Leo's time were somewhat akin to those of our own. There was great wealth in the hands of a few. There was an unjust relation between the masters, as Leo called them, and the workingmen. All about there was a spirit of revolutionary change, a sinister warning of social upheaval and social chaos. Society itself did not seem to sense it. But there is nothing strange in such pheno-

mena. Many of those who find themselves in high places, contented and satisfied, fail to sense the tragedy that is going on about them. Their castles and their fortunes must come tumbling down upon their heads before they realize the imminence of their ruin. The warning of some enlightened and progressive mind is looked upon as the idle wandering of a radical. But the enlightening sympathetic intelligence of Leo XIII, whose mind was the mind of the Church, the mind of Christ, was ready to stir the world to action and to a realization of what was going on about it.

The gaunt spectre of want was abroad, even as it is now, all over the earth. But that was no reason for evading it. He made it plain that there was a duty incumbent upon the Church and upon the leaders of the Church and upon the whole people to face the situation clearly. Conditions were un-Christian and it was un-Christian to remain silent and inactive when evil and injustice were running riot everywhere. In no uncertain words he made plain the mission of the Church. "We approach the subject with confidence and in the exercise of the rights which manifestly pertain to us," he said, "for no practical solution of the question will be found apart from the intervention of religion and the Church."

Pope Leo XIII mustered the forces of the Church, not the forces of one particular state, or of one particular class, but the forces of every known agency of human service; and he made it plain that all must labor vigorously and intelligently in the battle for the common good. In view of the conditions of to-day it is hardly necessary to say that the words of Leo took little root in the stony soil of many a heart of his day. The reforms which he called for were either scoffed at or ignored by the masters of industry and of politics. They were dismissed as expressing beautiful aspirations but out of harmony with the realistic requirements of business economy. As Pope Pius tells us later, these salutary injunctions of the pontiff were "not only infrequently forgotten, but were deliberately ignored, or deemed impracticable, though they were both feasible and imperative".

It is but a short span of years from the day that the words of the immortal Leo reverberated throughout the world until the day we hear them reëchoed in the *Quadragesimo Anno* of

his present successor, but many are the sins the Father in Heaven has had to look upon in His children. Included in this space were those unhappy tragic years of the World War when He had to look down upon a war of Christians. Sixty million of them praying to Him for the slaughter of one another. Ten million of them killed at each other's hands. Billions of the earth's treasury squandered. Worse than that, an aftermath of hate and intolerance that has been bearing fruit ever since. Surely His voice was not heard in the councils of a people who permitted such destruction to be wrought upon His earth. Then those so-called golden years of the 'twenties, the period from which we have just emerged. Very many thought at the beginning it would be a period of reconstruction. No period of reconstruction did God see, but a world mad with greed and corruption, blinded by the glitter of gold, growing great, but measuring its greatness in sheets and ledgers, in some great towering building, in some great factory or in some great feat of engineering; growing great only in material things. But that was not all. Only God could see the energy sapped, only God could know the spirits broken, only God could weep for the lives crushed out by the wheels of the mills.

But when it all stopped, as stop it must, and men found themselves in the social and economic plight into which the world was plunged, it was then that the voice of Christ, the voice of the Church spoke out and we found the Father of Christendom calling His children to a "Reconstruction of the Social Order" through a return to the precepts of the Gospel.

Anything like a lengthy discussion of the Pope's Encyclical is beyond my present scope. It is sufficient to point out the very definite and fundamental task it lays down for us as Catholic priests. It is ours to bring about the identification of morality and expediency in our industrial system as required by the Encyclical, by persuading all classes that prosperity cannot be maintained unless the receivers of wages and salaries obtain a considerable increase in remuneration and purchasing power. It will be a very difficult task for two reasons: human avarice and long established economic maxims.

Many would like to assume that the ugly word "avarice" has no application to our industrial practices; nevertheless, it

fits exactly the motives and the beliefs which are mainly responsible for the pursuit of excessive profits and rates of interest. Until recently the prevailing economic maxims have assumed and asserted that indefinite competition for higher profits, lower wages and lower prices would produce a maximum of goods and that all these would somehow find purchasers. It will take much effort and time to dislodge this economically false and ethically perverted psychology.

Nevertheless, the task must be undertaken and systematically carried on if we are to bring about the social and moral reconstruction called for by the Pope. Priests are equipped to grasp these doctrines better than other people are as a rule. As preachers of the authoritative teaching of the Holy Father and through social and civic contacts of various kinds, they have unique opportunity to spread and win respect for these fundamental truths. However, they will not be able to utilize their opportunities without specific and systematic study of the papal encyclicals and of the elements of economics.

Catholic business men can, by word and example, do much to impress the true economic and ethical doctrines upon their fellow business men. The Catholic working classes can contribute mightily to the desired result by supporting the efforts of labor unions to raise and maintain wage rates, by using their influence against excesses of all sorts in labor-union policies, and by courageously asserting the truth that high wages cannot be maintained without a reasonable expenditure of productive energies on the part of labor. The assumption of some wage earners that employers possess indefinitely large resources for the payment of high wages is as false and stupid as the assumption of many employers that they can continue to obtain indefinitely large profits without giving labor sufficient wages to buy the goods upon the sale of which profits depend. It is the priest that must implant the true principles in the minds and hearts of his people.

The Holy Father exhorts us " to spare no labor and be overcome by no difficulty, but daily more and more to take courage and be valiant. . . . Nowadays, as more than once in the history of the Church, we are confronted with a world which in large measures has almost fallen back into paganism. In order to bring back to Christ these classes of men who have

denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts." Undoubtedly the first and immediate apostles of the industrial and commercial world should themselves be employers and merchants. "It is your chief duty, Venerable Brethren", he says, addressing the Bishops of the world "and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers."

Monsignor Kerby says:

> This participation on the part of the Church in the battle for social justice and the amelioration of the ills of humanity depends in the last analysis on the initiative of the individual, whether bishop, priest, or layman. Church authorities encourage, welcome and assist, but they do not compel. Hence every child of the Church who would be true to his graces and worthy of his spiritual inheritance must feel a definite responsibility toward the modern world to do his utmost as a citizen no less than as a Christian in the struggle for righteousness. Anything less than this makes one unworthy of one's graces and a poor representative of the ideals of Christian life. Any view that removes the larger social aspects of life from the immediate concern of the Church would lead to the surrender of her moral and spiritual leadership at a time when the world is most in need of it.

We stand on the threshold of great and new things, of wonderful new opportunities, and it is a priceless privilege not only to be a child of the Church but to have the sacred ministry of Christ's service within our grasp at the present hour. For at no time have the disciples of the Master had such an intriguing and adventurous opportunity to be of real service to the whole human family as at present. The priest who does not catch the vision which Leo had—the vision which Pius has—of a world where each man can enjoy, as far as it can be done under ordered society, completely and fully his freedoms; the priest, who does not catch the vision of a world of social and economic justice, falls far short before he starts on the adventure itself.

This new and enlarged vision of our mission, which the complexities of our modern civilization bids us to assume, is after

all but a continuance of our mission of charity. Our Saviour dealt with the afflicted, the widow and the orphan, in a direct and simple way, but he added to this simple and homely service a touch of grandeur that makes it forever resplendent. At the same time He promulgated laws of sympathy and principles of human relationship, a discipline of selfishness and an impulse toward service that affected and still affect the foundations of the social order itself. The complexities of modern society must yield to the touch of His law and of His spirit as did the simple folk of His own day. We must add new duties toward the poor as His law directs and modern conditions require. But no new duties that we undertake, no complications that we may meet, no philosophy, no investigation and no standards that we may ever adopt under the direction of our highest wisdom and noblest impulses, may lead us to diminish by one iota the spiritual and human worth of feeding the hungry, of clothing the naked, of giving drink to the thirsty and of comforting the afflicted.

In this mission the Church cannot fail. At all times her life has been energized and made beautiful by the constancy, the universality and the diversity of her works of charity. Even in the earliest days of her history she gave proof of the consciousness of her mission of charity when the apostles organized the diaconal office and service to administer the first Christian charity fund. The portals of the episcopal home and the monastery gate were flung open to offer free access to all who were broken in body or weary of soul or in need of counsel and guidance. As time progressed and the demands for service multiplied, the works of charity took on a broader character through the foundation of orders and congregations and the establishment of institutions. At no time and in no country did the Catholic Church ever fail in this her mission of charity. At no period of her history was she ever lacking in devout souls, who cheerfully accepted for her the sweet duty of demonstrating to the world this divine trust. In no other department of her various activities in the service of God or man has she been more progressive or more adaptable to the needs and methods of the times. The most glorious pages of the history of the Church are those which narrate the heroic deeds of her saintly apostles of charity, through whose lives

there runs a wonderful uniformity of devotion and loyalty to the principles and traditions of this noble virtue. There is not an endeavor for the welfare of humanity which has not had its inspiration, its inception, often its highest achievement, under the loving direction of the Church of God. And how these works have grown and prospered from the insignificance of the tiny mustard seed to the most gigantic proportions of mighty havens of refuge and solicitude!

This heritage of Christian charity, so precious and so significant for the Church and for humanity, has become our possession, our trust and our responsibility. Methods may change with time and the progress of science, as well as with the change of conditions, but the fundamental notion and principles of charity will ever remain the same. To-day there is more concentration on organization, more investigation and scientific study, a greater effort to *prevent* as well as to cure radically the ills with which charity must be occupied. The diaconal ministry of apostolic times, the services rendered at the bishop's hostel or within the courtyard of the ancient monastery, are to-day translated to our Bureaux of Diocesan Charities, our institutions, our St. Vincent de Paul Societies, our Catholic Ladies of Charity, our visiting nurses, and other agencies. But the spirit of charity, the supernatural quality of charity, the spiritual object of charity, the aspiration to model our charity after the charity of Jesus Christ, must ever remain the same, "yesterday, to-day and forever".

Glorious is the social mission of the Church in these days, when we are told that our Church is on trial in the court of honest searchers after truth and light. "So let your light shine before men that they may see your good works and glorify your Father who is in Heaven" (Mt. 5 : 16). This injunction of our Saviour was never more cogent than in our day. The world has little taste for deep reasoning and spurns or questions the authority rightly claimed by the Church for her doctrine, but it is still willing to judge Catholicity by its fruits and may be won by the overwhelming testimony of service, unselfishly given in every department of human succor. This is the day of an active apostolate, promulgated by Pope Pius XI, to be exercised not only by the clergy and the religious but also and especially by the laity. The apostolate must not confine itself

to teaching the truth and defending the Church against attack: it must pass over to the field of action, to our works of justice and charity, inspired by the example of the merciful Christ. It seems indeed that we must *first* serve and then teach, if we would reach the hearts of men. Pius XI, with that foresight and vision that have been characteristic of the successors of Peter, realizes it; we, as apostles, the successors of Peter's college and the confrères of the twentieth-century Peter, must realize it. The Apostles did not fail Peter; we cannot and must not fail Pope Pius XI.

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TRANSUBSTANTIATION AND MODERN PHYSICS.

THE CATHOLIC DOCTRINE OF TRANSUBSTANTIATION has long been a pivotal point in controversy between physical scientists and theologians. The scientists were content to assert that it could not be, because it did not fit in with their scheme of reality. To this the theologians usually replied, " Your scheme of reality must be wrong since we know the doctrine is true ".

This was the deadlock that the discussion had reached up to a short time ago. Neither side would budge from the position it had taken, the scientists because they would not and the theologians because they could not. In every tug of war, however, after a protracted pulling we watch for signs of yielding on one side or the other. In the present struggle we are not disappointed. The crucial point in the controversy was the nature and extent of reality. For the scientist this meant one thing, and for the theologian something altogether different. A new school of scientists, however, has arisen, the so-called modern physicists, who seem to take special delight in upsetting the older physicists whenever they can. Physical laws that were regarded as established beyond question, the law of gravity, for instance, the conservation of energy or the indestructibility of matter, when they are not denied outright, are at least so modified and changed as to be altogether beyond recognition. The very concepts of the newer school differ so

widely from those of the older that in truth it can be said of them, " They speak another language."

Now it is not our intention to enter into a discussion of the new physics versus the old. That is a field where even experts fear to tread. We are concerned with that older quarrel between science and theology over the mere possibility of Transubstantiation. Because it did not fit in with the older physicists' scheme of things it was ruled out as something altogether unreal. Now it is precisely here that we can perceive a difference between the older physics and the new. No matter what we may think of Einstein, no matter whether the theories of the modern physicists will ever be substantiated, at least this much is clear: they have a concept of reality that essentially differs from that of the older physicists, and their concept, unlike the older, does not exclude Transubstantiation. In other words, they have discovered something we knew all along.

Surely this ought to be of interest to those who as the ministers of Christ and the dispensers of the mysteries of God are daily engaged in that great act, the Mystery of Faith *par excellence*.

I.

What then is reality according to the older physicists? On this, as well as on other questions pertaining to physical science, we shall attempt to give a brief digest of the views of representative modern physicists as far as possible in their own words. Whatever we may think of such men as Eddington, Millikan and Jeans, they are at least representative of the modern trend in physical science. Quoting from their writings does not in the least imply an endorsement of the many things " hard to be understood " in the intricacies and complexities of their theories. They do however point out in unmistakeable terms the chasm that separates them from the older physicists in their outlook on the nature and extent of reality.

1. Reality for the older physicists meant the physical or concrete. Nothing for them was considered real unless it could be measured by instruments and brought within the ken of their senses.

It was the boast of the Victorian physicist that he would not claim to understand a thing until he could make a model of it; and by a

model he meant something constructed of levers, geared wheels, squirts, or other appliances familiar to an engineer. Nature in building the universe was supposed to be dependent on just the same kind of resources as any human mechanic; and when the physicist sought an explanation of phenomena his ear was straining to catch the hum of machinery. The man who could make gravitation out of cog-wheels would have been a hero in the Victorian age.[1]

Jeans tells us the same:

. . . "And," wrote Newton, "would that the rest of the phenomena of nature could be deduced by a like kind of reasoning from mechanical principles."

Out of this resulted a movement to interpret the whole material universe as a machine, a movement which steadily gained force until its culmination in the latter half of the nineteenth century. It was then that Helmholtz declared that "the final aim of all natural science is to resolve itself into mechanics", and Lord Kelvin confessed that he could understand nothing of which he could not make a mechanical model. He, like many of the great scientists of the nineteenth century, stood high in the engineering profession; many others could have done so had they tried. It was the age of the engineer-scientist, whose primary ambition was to make mechanical models of the whole of nature. Waterson, Maxwell and others had explained the properties of a gas as machine-like properties with great success; the machine consisted of a vast multitude of tiny, round, smooth spheres, harder than the hardest steel, flying about like a hail of bullets on a battlefield. The pressure of a gas, for instance, was caused by the impact of the speedily-flying bullets; it was like the pressure which a hailstorm exerts on the roof of a tent. When sound was transmitted through a gas, these bullets were the messengers. Similar attempts were made to explain the properties of liquids and solids as machine-like properties, although with considerably less success, and also on light and gravitation—with no success at all. Yet this want of success failed to shake the belief that the universe must in the last resort admit of a purely mechanical interpretation. It was felt that only greater efforts were needed, and the whole of inanimate nature would stand at last revealed as a perfectly-acting machine.[2]

2. Modern physics however does not identify the real with the concrete or physical. It finally recognizes that there is

[1] Eddington, *The Nature of the Physical World*, p. 209.

[2] *The Mysterious Universe*, pp. 19-20.

something behind sensible phenomena, a nature or reality that is beyond the reach of physical science. Eddington tells us:

I cannot in a few moments make clear a change of thought that it has taken a generation to accomplish. I can only say that physical science has turned its back on all such models, regarding them now rather as a hindrance to the apprehension of the truth behind the phenomena. We have the same desire as of old to get to the bottom of things, but the ideal of what constitutes a scientific explanation has changed almost beyond recognition. And if to-day you ask a physicist what he has finally made out the aether or the electron to be, the answer will not be a description in terms of billiard balls or fly-wheels or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; it has no means of probing beneath the symbolism. To understand the phenomena of the physical world it is necessary to know the equations which the symbols obey but not the nature of that which is being symbolized.[3]

We have travelled far from the standpoint which identifies the real with the concrete.[4]

But clearly there is one kind of knowledge which cannot pass through such channels [the senses], namely knowledge of the intrinsic nature of that which lies at the far end of the line of communication.[5]

Penetrating as deeply as we can by the methods of physical investigation into the nature of a human being, we reach only symbolic description. Far from attempting to dogmatize as to the nature of the reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism.[6]

I have already said that science is no longer disposed to identify reality with concreteness. Materialism in its literal sense is long since dead.[7]

Robert A. Millikan in his *Science and the New Civilization* speaks along the same lines:

Science is sometimes charged with inducing a materialistic philosophy. But if there is anything which the growth of modern physics

[3] *Science and the Unseen World*, pp. 29-30.
[4] *Ibid.*, p. 33.
[5] *Ibid.*, pp. 33-35.
[6] *Ibid.*, p. 36.
[7] *Ibid.*, p. 50.

should have taught, it is that such dogmatic assertiveness about the whole of what there is or is not in the universe as was represented by nineteenth-century materialism is unscientific and unsound. The physicist has had the bottom knocked out of his generalizations so completely that he has learned with Job the folly of "multiplying words without knowledge," as did all those who once asserted that the universe was to be interpreted in terms of hard, round, soulless atoms and their motions. Says the Oxford biologist, John Scott Haldane, "Materialism, once a scientific theory, is now the fatalistic creed of thousands, but materialism is nothing better than a superstition. . . . The mechanistic theory 'is bankrupt'." [8]

In the *Nature of the Physical World* Eddington again insists upon this background reality behind the physical:

The Victorian physicist felt that he knew just what he was talking about when he used such terms as matter and atoms. Atoms were tiny billiard balls, a crisp statement that was supposed to tell you all about their nature in a way which never could be achieved for transcendental things like consciousness, beauty or humor. But now we realize that science has nothing to say as to the intrinsic nature of the atom. The physical atom is, like everything else in physics, a schedule of pointer readings. The schedule is, we agree, attached to some unknown background.[9] . . . In science we study the linkage of pointer readings with pointer readings. The terms link together in endless cycle with the same inscrutable nature running through the whole. There is nothing to prevent the assemblage of atoms constituting a brain from being of itself a thinking object in virtue of that nature which physics leaves undetermined and undeterminable.[10] . . . in common usage concrete and real are almost synonymous, [but] the modern scientific theories have broken away from the common standpoint which identifies the real with the concrete.[11]

Sir James Jeans in his *The Mysterious Universe* arrives at the same conclusion:

An almost kaleidoscopic rearrangement of scientific thought came with the change of the century. The nineteenth century had lasted just long enough for science to discover that certain phenomena,

[8] P. 79.
[9] P. 259.
[10] P. 260.
[11] P. 274.

radiation and gravitation in particular, defied all attempts at a purely mechanical explanation.[12] . . . We may sum up by saying that the ingredients of matter (electrons and protons) and radiation both exhibit a dual nature. So long as science deals only with large-scale phenomena, an adequate picture can generally be obtained by supposing both to be of the nature of particles. But when science comes to closer grips with nature, and passes to the study of small-scale phenomena, matter and radiation are found equally to resolve themselves into waves. If we want to understand the fundamental nature of things, it is to these small-scale phenomena that we must turn our attention. Here the ultimate nature of things lies hidden, and what we are finding is waves. . . . modern science has travelled very far from the old view which regarded the universe merely as a collection of hard bits of matter in which waves of radiation occasionally appeared as an incident.[13]

3. What then is the proper object of physical science? Not all of reality, as the older physicists imagined, since there is a background reality, the intrinsic nature of anything, which they cannot touch. Physical science deals only with that aspect of reality that falls under the senses, that can be measured. That is what they, the modern physicists, understand by the "physical" and the "physical order". Let us listen to Eddington in *The Nature of the Physical World:*

Limitations of Physical Knowledge. Whenever we state the properties of a body in terms of physical quantities we are imparting knowledge as to the response of various metrical indicators to its presence, and nothing more. After all, knowledge of this kind is fairly comprehensive. A knowledge of the response of all kinds of objects — weighing-machines and other indicators — would determine completely its relation to its environment, leaving only its inner unget-atable nature undetermined. . . . The recognition that our knowledge of the objects treated in physics consists solely of readings of pointers and other indicators transforms our views of the status of physical knowledge in a fundamental way. Until recently it was taken for granted that we had knowledge of a much more intimate kind of the entities of the external world.[14]

What should we regard as a complete description of this scientific world? We must not introduce anything like velocity through

[12] P. 21.
[13] P. 47.
[14] P. 258.

aether, which is meaningless since it is not assigned any causal connection with our experience. On the other hand we cannot limit the description to the immediate data of our own spasmodic observations. The description should include nothing that is unobservable but a great deal that is actually unobserved. Virtually we postulate an infinite army of watchers and measurers. From moment to moment they survey everything that can be surveyed and measure everything that can be measured by methods which we ourselves might conceivably employ. Everything they measure goes down as part of the complete description of the scientific world.[15]

Scientific investigation does not lead to knowledge of the intrinsic nature of things[16] . . . the scheme of physics is now formulated in such a way as to make it almost self-evident that it is a partial aspect of something wider. It is not suggested that there is anything new in this philosophy. In particular the essence of the first point has been urged by many writers, and has no doubt won individual assent from many scientists before the recent revolutions of physical theory. But it places a somewhat different complexion on the matter when this is not merely a philosophical doctrine to which intellectual assent might be given, but has become part of the scientific attitude of the day, illustrated in detail in the current scheme of physics.[17]

4. What about this background reality which lies outside the realm of the physical? Modern physicists not only admit that it exists but also that it forms the basis of physical phenomena. We quote again Eddington, *The Nature of the Physical World:*

I venture to think that there is an idea implied in Dirac's treatment which may have great philosophical signification, independently of any question of success in this particular application. The idea is that in digging deeper and deeper into that which lies at the base of physical phenomena we must be prepared to come to entities which, like many things in our conscious experience, are not measurable by numbers in any way; and further it suggests how exact science, that is to say the science of phenomena correlated to measure-numbers, can be founded on such a basis.[18]

[15] P. 226.
[16] P. 303.
[17] P. 332.
[18] P. 209.

We have seen that the cyclic scheme of physics presupposes a background outside the scope of its investigations.[19] . . . We can speak only speculatively of that which I have called the "background of the pointer readings"; but it would at least seem plausible that if the values which give the light and shade of the world are absolute they must belong to the background, unrecognised in physics because they are not in the pointer readings but recognised by consciousness which has its roots in the background . . . Limited as we are to a knowledge of the physical world and its points of contact with the background . . ., we do not quite attain that thought of the unity of the whole which is essential to a complete theory.[20] . . . We have acknowledged that the entities of physics can from their very nature form only a partial aspect of the reality. How are we to deal with the other part? It cannot be said that the other part concerns us less than the physical entities. . . . We have then to deal with those parts of our being unamenable to metrical specification. . . . By dealing with them I do not mean make scientific inquiry into them. The first step is to give acknowledged status to the crude conceptions in which the mind invests them, similar to the status of those crude conceptions which constitute the familiar material world." [21]

5. Finally, what is the nature of this background reality behind the physical order? Here of course the modern physicists are admittedly outside their element. The nature of their work and the kind of tools they use restrict them to sensible, material phenomena. The physicist as such therefore has no standing in philosophy. In fact his very equipment and mental outlook seem to unfit him to pass proper judgment in this field of ultimate reality. He has been trained to view things quantitatively and it is difficult for him not to view the background reality in the same frame. We might expect our modern physicists therefore to be vague and uncertain in their guesses at the nature of this background behind the physical.

In *The Nature of the Physical World,* Eddington first calls it Mind-Stuff. His concept of it seems to be that of an all-pervading spiritual substance corresponding loosely with our prime matter. "The Mind-Stuff is the aggregation of relations and relata which form the building material for the phys-

[19] P. 338.
[20] P. 330.
[21] P. 323.

ical world ".[22] He does not identify it with consciousness or unconsciousness; it is something indefinite behind both consciousness and subconsciousness out of which they both grew and into which they can flow back again.

Again he names it World-Stuff: " This might give some difficulty if we were postulating complete identity of mind-stuff with consciousness. . . . Consciousness is not sharply defined, but fades into subconsciousness; and beyond that we must postulate something indefinite but yet continuous with our mental nature. This I take to be the world-stuff." [23]

Still another name has been suggested—Neutral Stuff:

> It is sometimes urged that the basal stuff of the world should be called " neutral-stuff " rather than " mind-stuff ", since it is to be such that both mind and matter originate from it. If this is intended to emphasize that only limited islands of it constitute actual minds, and that even in these islands that which is known mentally is not equivalent to a complete inventory of all that may be there, I agree.[24]

Putting these three concepts together we seem to have in the background reality a vague, all-pervading something with here and there little islands becoming definitized first into subconsciousness and then through that into consciousness, with physical reality at the periphery. In the background reality too we find not only the building material of the physical world but the Builder Himself:

> We have seen that the cyclic scheme of physics presupposes a background outside the scope of its investigations. In this background we must find, first, our own personality, and then perhaps a greater personality. The idea of a universal Mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory; at least it is in harmony with it.[25]

These speculations of modern physicists concerning the nature of their background reality may have little value and it does not come within the scope of this paper to discuss them.

[22] P. 278.
[23] Pp. 279, 280.
[24] P. 280.
[25] P. 338.

However, for our purpose it is important to note that they do acknowledge a reality that the senses can never perceive and yet which lies at the basis of physical phenomena. Whether their attempt at an explanation of ultimate reality is along mathematical or more mystical lines, just now is beside the point: what interests us is the fact that reality for the physicist is far wider than it was. They are quick too to grasp some of the consequences of this broader horizon. Thus Eddington, again in *The Nature of the Physical World:*

> This view of the relation of the material to the spiritual world perhaps relieves to some extent a tension between science and religion. Physical science has seemed to occupy a domain of reality which is self-sufficient, pursuing its course independently of and indifferent to that which a voice within us asserts to be a higher reality.[26] . . .
>
> Whatever justification at the source we accept to vindicate the reality of the external world, it can scarcely fail to admit on the same footing much that is outside physical science. . . . From this perspective we recognise a spiritual world alongside the physical world. Experience . . . comprises more than can be embraced in the physical world, restricted as it is to a complex of metrical symbols.[27]

We shall conclude this analysis with Jeans, *The Mysterious Universe:*

> Many would hold that, from the broad philosophical standpoint, the outstanding achievement of twentieth-century physics is not the theory of relativity with its welding together of space and time, or the theory of quanta with its present apparent negation of the laws of causation, or the dissection of the atom with the resultant discovery that things are not what they seem: it is the general recognition that we [i. e. the physicists] are not yet in contact with ultimate reality. To speak in terms of Plato's well known simile, we are still imprisoned in our cave, with our backs to the light, and can only watch the shadows on the wall. At present the only task immediately before science is to study these shadows, to classify them and explain them in the simplest possible way.[28] . . . Our modern minds have, I think, a bias towards mechanical interpretations. Part may be due to our early scientific training; part perhaps to our continually seeing everyday objects behaving in a mechanical way; a

[26] P. 281.
[27] P. 288.
[28] P. 135.

mechanical explanation looks natural and is easily comprehended. Yet in a completely objective survey of the situation, the outstanding fact would seem to be that mechanics has already shot its bolt and has failed dismally, on both the scientific and philosophical side. . . . Thirty years ago we thought, or assumed, that we were heading towards an ultimate reality of a mechanical kind. It seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningless dances for a time under the action of blind, purposeless forces, and then fall back to form a dead world. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. One tiny corner at least, and possibly several tiny corners, of this universe of atoms had chanced to become conscious for a time, but was destined in the end, still under the action of blind mechanical forces, to be frozen out again and leave a lifeless world.

Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than a great machine.[29]

II.

Now what is the bearing of all this on our doctrine of Transubstantiation?

At the outset we must clearly bear in mind that we hold no brief for modern physics, as we held none for the older theories. Suppose they should be disproved to-morrow—that would not affect our doctrine in the slightest. All we are attempting to show is this: there was a problem in the older theories which does not exist in the new.

What was that problem? It was the problem of the very possibility of a change that is objectively real and at the same time transcending sense and sense perception. Now that is precisely what Transubstantiation is and means. The Council of Trent, sess. 13, can. 2, tells us: "If anyone say, in the most holy sacrament of the Eucharist there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ; and denies that wonderful and singular change (*conversionem*) of the whole substance of bread into the body and of the whole substance of wine into the blood, leaving only the appearances of bread and wine; which change

[29] Pp. 156-158.

the Catholic Church most fittingly calls Transubstantiation: let him be anathema." The change therefore involves only the substance of the bread and wine and not the appearances or accidents. It implies that there is a reality called substance that is not the object of sense knowledge and that the substance can change even though our senses can never detect it.

Now that is the very point that the older physicists denied. For them the real was the physical, the concrete and sensible, and that alone. Beyond that there was nothing objectively real. When therefore we spoke of a change that transcended sense entirely and took place in another order altogether, they simply replied that such an order did not exist; consequently the change could not be objectively real.

That problem does not exist for the modern physicist. Notice, in both cases the problem is theirs, not ours. Our philosophy as well as our theology knew all along what physicists are just discovering for themselves. How much time could have been saved if they had only been on speaking terms with us!

The modern physicist regards the physical world from a wider viewpoint than his Victorian predecessor enjoyed. The physical is still the order of sensible, concrete reality. He probes it and measures it with all the devices at his command. As time goes on and his instruments become finer he discovers more and more in it, so that the horizon of the physical is ever expanding. But let him refine his instruments to the n^{th} degree, let him plumb to their lowest depths all the responses that can ever be made to any detector no matter how perfect, let him reach the absolute limit of physical reality beyond which nothing can ever be found by him or his instruments, he now knows that in truth he has but scratched the surface. There is still another order of reality that he calls the background, upon which the physical depends and without which it could not exist. Now his conception of the nature of this background may be faulty, but the important point is that he knows it is there.

Is not this indeed a great advance over that older, narrower outlook that identified the real with the physical? The moderns may little suspect it, but at last they are speaking our language. They cannot therefore raise any objection to Tran-

substantiation on the grounds that it does not fit in with their scheme of reality, since it does to a nicety. Again and again we have heard them tell us that reality is twofold, the physical embracing the order of sensible, concrete phenomena, and behind that a background that is no less real. Now it is there, in that background reality, that the change called Transubstantiation takes place. The sensible phenomena, the accidents or species of the bread and the wine, are absolutely untouched. There is a change in a different order entirely, in the reality that lies behind the sensible and which is known only by the intellect. It is not therefore as if we could discover substance as such or the change called Transubstantiation if we only had instruments powerful enough to explore the ultimate phenomena of matter. Let us suppose we have such an instrument. Let us suppose that it reveals to us absolutely everything there is to be known of the physical constitution of the molecules and atoms of bread. The protons and electrons, the neutrons and positrons, and *their* constitution in turn, are all exposed to our view by this super-microscope and we see all their movements and changes—nothing escapes us. Yet, there *is* something that escapes us—the substance of the bread. That microscope is simply an extension of our senses and it can report to us only what belongs to its province and order. It can never detect Transubstantiation by any perceptible movement in the protons and electrons, since that " mirabilis et singularis conversio " takes place literally *beneath* all observation. Sensible phenomena are in one order of reality, the physical, which is the object of sense knowledge and physical science. A change that occurs in another order that is no less real but which leaves not a trace or a sign in the first can never be detected by sense or instrument.

Surely then we have here a noteworthy confirmation of our concept of the extent of reality on the part of modern physicists. Sensible phenomena or what we call accidents constitute the whole of our knowledge in physics and go to make up the so-called physical order, but they do not constitute the whole of reality. Hence Transubstantiation, a change in that background reality, is at least possible according to the findings of modern physics.

What a view of reality this opens up to those who have been imprisoned in the cave of a narrow materialistic and mechanistic philosophy! At the same time, what a consolation it affords us when we see men who have nothing in common with us coming around by themselves to concepts of that perennial philosophy which they or at least their predecessors held in so little repute. Are we to see in this another exemplification of the "anima naturaliter Christiana"?

No longer therefore can it be said that our spiritual world of human souls, angels and God Himself, and grace and the virtues and all supernatural entities are unreal when even in the stone that lies at our feet there is, not indeed a spiritual reality, but a reality all the same that is not physical, viz. the nature of the thing which physics cannot touch. The Victorian physicist gave to the term "physical" an "overweening" importance when he identified it with objective reality. His modern successor has repudiated that undue extension of its meaning and confines it instead to only that aspect of reality that is measurable. Beyond that stretches a background that is if anything more real than the physical. A change therefore like Transubstantiation loses none of its reality because it takes place outside the physical, sensible order.

III.

By way of conclusion we may go back into the nineteenth century when the older physics was in its heyday and consequently the tension between faith and science was felt more keenly than it is now. Our doctrine of Transubstantiation was then flaunted in our face as clearly doing violence to all the findings of science as to the nature and extent of reality. Catholics were made to feel that they were holding on to their doctrine with a blind and unreasoning faith since it was a clear contradiction of truths that were established by reason and experiment. Cardinal Newman sums up the situation for us in his *Apologia:*[30]

> People say that the doctrine of Transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic

[30] P. 332 (Oxford ed.).

Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation. It is difficult, impossible to imagine, I grant — but how is it difficult to believe? Yet Macaulay thought it so difficult to believe, that he had need of a believer in it of talents as eminent as Sir Thomas More, before he could bring himself to conceive that the Catholics of an enlightened age could resist the "overwhelming force of the argument against it". "Sir Thomas More", he says, "is one of the choice specimens of wisdom and virtue; and the doctrine of Transubstantiation is a kind of proof charge. A faith which stands that test, will stand any test". But for myself, I cannot indeed prove it, I cannot tell how it is; but I say, "Why should it not be? What's to hinder it? What do I know of substance or matter? Just as much as the greatest philosophers, and that is nothing at all;"—so much is this the case, that there is a rising school of philosophy now, which considers phenomena to constitute the whole of our knowledge in physics. The Catholic doctrine leaves phenomena alone. It does not say that the phenomena go; on the contrary, it says that they remain: nor does it say that the same phenomena are in several places at once. It deals with what no one on earth knows anything about, the material substances themselves.

This was written in 1864. That "rising school of philosophy", "which considers phenomena to constitute the whole of our knowledge in physics," has blossomed forth into our modern physicists and we suppose it will take another generation or two for their notions on the limitations of the physical to permeate the masses who still cling to materialism as a superstition.

Cardinal Manning shortly after his conversion had to meet the same difficulty concerning Transubstantiation and its apparent conflict with science in a letter he wrote to Robert Wilberforce on 28 September, 1852:

> And now I will try to say what occurs to me about your questions. They appear to me to a great extent needless difficulties foreign to theology. . . . Within the sphere of natural phenomena and effects there is no change in the consecrated elements. But a change does take place in a sphere into which no natural criteria such as sense can penetrate.[31]

One last word. We often take it for granted in our apologetic that physical scientists are for the most part material-

[31] Purcell, *Life of Cardinal Manning*, II, p. 31.

ists and mechanists. By their own admission this was true up to fairly recent times. The tide seems to have turned however and perhaps it would be as well if we recognized this. When they themselves tell us that materialism is long since dead and when they recognize the existence of a background reality behind the physical, should we not pause before charging them all indiscriminately with materialism, lest we be found tilting at windmills?

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THE TASK OF APOLOGETICS TO-DAY.

I.

THE BLOCKADE.

WE PREACH, we teach and we educate; we have schools, hospitals and churches. Yet we continue to lose many from our flock, and in our national life we are still pushed into the byways. We carry heavy burdens and find that the world continues, with not the slightest evidence of qualm, to take it for granted that we should pay for Christian education and for secularized education with both hands. We make sacrifices, and the children for whose Catholic education we make them, in their turn renounce the advertising methods and political devices generally looked upon as necessary for what the world calls success. Do our non-Catholic neighbors ever have any curiosity about why it should seem to us worth while to be loyal citizens and at the same time obedient Catholics? Or do they dismiss what must often seem to them a paradox, by the consideration that probably some of us are better Catholics than we are Americans, and some of us better Americans than we are Catholics? Does the sheer effect of the example of our obedience to authority in Church and State have any appreciable apologetic value? Do our neighbors ever try to account for the curious contrast between the apparent apathy of many Catholics of the rank and file to opportunities of individual, financial, and social self-advancement, and the reckless fire and

vigor with which they throw themselves into tasks and occupations requiring rigid self-denial, and the risk of life and health? Are there any signs that the grave difficulties of financing public-school education and the problem of the audacity of crime, have compelled many unwilling minds to reflect upon the public importance of organized religion?

RESISTANCES.

We have our Catholic papers, read by some Catholics and by no non-Catholics. We can never find any book brought out by a Catholic publisher on sale in a railway station. Sometimes we find books about us, or books against us, but our books—never. The daily papers, apparently count it news when a bishop dies, or a new one is appointed. The movies like to run now and then a news-reel showing ecclesiastics walking by twos at a funeral, provided they can follow it with a close-up of Mahatma Gandhi or the Dalai Lama or of Dean Inge. We have no difficulty in getting a mayor or a congressman to grace our public gatherings. If he is a good Mason, he will tell us of his numerous Catholic friends, and encourage us to hold our country's flag in honor, leaving us to feel, away down in our hearts, that somehow we cannot be one hundred percenters unless we are willing to have Catholic schools and churches taxed. Catholics are told, inferentially or explicitly, that in America they have their place in the sun, like everyone else. Did not this Catholic win a prize? Was not that one elected to some high office? What we have not done is to develop a faith in the Catholic cause so strong that our vanity is not in the slightest degree flattered when the non-Catholic press notes the achievements in science or in public affairs of this or that priest or layman. Such an occurrence may be news, and may be an index of the waning of anti-Catholic prejudice in the public mind. But it has little or no weight as an evidence of the advance of the Catholic cause in this country.

Catholic apologetic aims primarily at convincing non-Catholic minds of the truth of our religion. It has also certain secondary aims: it seeks to disarm prejudice, to create a tolerant, if possible a friendly attitude, on the part of non-Catholics; it also aims to fortify Catholics themselves against

the influences of non-Catholic or anti-Catholic presumptions or mental atmospheres. Sometimes it would seem as if these secondary ends of apologetic too easily satisfied us, as if we shrank instinctively from a direct meeting with the mental presumptions that underlie the indifference or the hostility around us. It is comparatively easy to expose the fallacies of the Calvinistic doctrine of reprobation, of the revivalist theory of conversion, of Masonic ethnic naturalism, of the Marxist doctrine of economic determinism and the class struggle: when this is done in class-room and seminar, and done well, everyone is edified; but not everyone is necessarily, thereby, prepared to convince actual Presbyterians, Methodists, Masons or Marxists.

In so far as the " New England conscience " or the qualities of " Scottish granite " survive to-day as an obstacle to Catholic conviction, they are something more complex than a bare result of John Calvin's *Institutes*. Masonic syncretism has travelled far from the deism of the eighteenth century in which it originated, just as Methodism is no longer John Wesley's combination of Jacobite high-churchism with the eighteenth-century search for the primitive. The materialist dogmas of Marx and Engels alone are insufficient to explain the psychic awakening that often accompanies socialism; no more does the vague and confused jargon of " Science and Health " alone account for the aggressive buoyancy of Christian Scientists. These movements all gathered something from the circumstances, the opportunities, the current mental stimuli of successive eras; they reinterpreted their original doctrines in the light of these new opportunities and challenges, and were able to contribute the influence of their maxims to that undefined and inarticulate welter of negative and subjective notions about religion which permits so many of our fellow-citizens to be satisfied with complete mental and bodily inertia about the whole subject. This inertia, combined with organized tradition, constitutes the strength of the resistance.

Persistent Presumptions.

When Catholic apologists survey the religion of the non-Catholic world, and note its main tendency toward the decadence of clear thinking, its drift toward practical atheism,

or its frequent helpless credulity in respect of the grossest of hoaxes, the most impudent charlatanry, the observation is enlightening and consoling to the Catholic who has given proof of his devotion in a life of sacrifices. But such a survey is far from adequate in the *primary* task of Apologetic. The Catholic is helped by the survey, but the non-Catholic remains as unconvinced as ever. Lay before him all the accumulated evidences of the religious chaos that exists outside the true Church, and he will all the more conceive it his duty to seek grounds of hope in the *ethos* of his predilection. To him, the Catholic argument, coming in this form, seems but the very breath of the "spirit that denies". He is only the more convinced that the enemy is speaking—the arch-enemy of the post-Renaissance, the post-Reformation, the post-Enlightenment world. For perhaps the one positive common belief to which most non-Catholics cling, is belief in the hopefulness of that modern world which, as they conceive it, has once and for all thrown off the tutelage of "priestcraft", and (as they read history) is destined to destroy some day any possibility of "Canossa". The diversities, the vagaries, the conflicts, the anarchies of that "modern" world of their conception, are to their minds only the trials and errors of something bound to find its unity at last.

To this underlying delusion about the world he lives in—the delusion that it is a world in which the Catholic Church is at most a tolerated survival, doomed from the very nature of the case to either a swift or gradual extinction—there are also other added delusions which must more or less be reckoned as articles of faith. These vary and even correct themselves, but they never disturb certain fixed assumptions in regard to the nature and character of Catholicism. The tenacity with which these notions are held remind one of the refusal of General Choke, in Dickens's *Martin Chuzzlewit,* to consider the Englishman's protest against the American's statement that Queen Victoria lived in the Tower of London:—"an error", says the American, "not uncommon to your countrymen". There is, for instance, what Arnold Lunn calls the "myth of Rome's superb organization";[1] if a Catholic were to protest

[1] *Now I See*, Sheed & Ward, 1934, p. 92.

that Catholic laymen are extremely hard to organize, or that it would usually be a waste of time for any priest to attempt to impose on his congregation a personal and private opinion "on his own *ipse dixit*"—there are many non-Catholics who would imply, or say—"Of course you could not be expected to admit the tremendous power your Church exercises." Jokingly, a Protestant minister at a tea-party, referring to an aged and proper lady present, begs his bishop kindly to "give him an Indulgence for Mrs. Jones". "Certainly," assents the bishop, entering into the spirit of the quip; "just what sin does Mrs. Jones wish to commit?" Here, although the joke is perpetrated with a half-acknowledged admission that it is at the expense of Protestant misconceptions, the divided state of Anglican opinion gives it just enough *double entendre* to be relished equally as an anti-Catholic jibe. As a matter of fact, neither the minister nor his bishop would be greatly concerned to clear away Protestant misconceptions about Indulgences, no matter how well informed they might be.

The dominating presumption would be that if Protestant suspicion should not be so well grounded in some particulars as in others, the case against Rome surely must be grave enough in any case to justify separation from her. It is this presumption, arising from Protestantism as an institutionalized *fait accompli,* that colors—one might say deeply dyes—the whole aspect of non-Catholic attitude toward the Catholic Church. No matter how many specific misconceptions be corrected, the anti-Catholic tradition as a whole hardly comes under suspicion. It may be mistaken in details, but fundamentally it must be right. Was not Renaissance secularism tacitly, as Reformation confessionalism was explicitly, a bursting of the bonds of Rome by a world that had outgrown them? It is the difficulty of shaking that presumption, so irrational, so rarely examined by those under its influence, and yet with so much in modern history that apparently supports it or can be interpreted to support it, that constitutes the basic obstacle to the primary aim of Catholic apologetic. One prejudice may be removed after another, but the number of the exposed slanders never suggests to those who have entertained them, that behind them all is a monstrous denial of truth and rebellion against justice.

Dilemma of Liberalism.

How is it that men can be content to live seemingly with mental confidence in a world which they conceive to be a badly-adjusted crucible in which not one but many huge and perilous human experiments are being made, each experiment complicating and negating the results of all the others? Back of their minds there is the assumption that mankind in the Western world discovered, with finality, what kind of society must be destroyed and extirpated,—society in general as guided by "theocratic" authority. Mankind (according to the assumption) suffocated in the medieval order; the Church's bonds were too constricted for a life destined to universal contacts and purviews. Somehow (explanations about this are confused and contradictory) this emancipated society did not succeed in crushing and destroying the authority which, supposedly, once enslaved it. To-day, it allows the Catholic Church, under varying understandings of toleration or disability, to exist. The tacit understanding of toleration of Catholicism in the United States (according to this *Weltanschauung*) is that the growth of the Catholic Church beyond the status of a minority constituency, is unthinkable. Burris Jenkins, in his appraisal of *The World's Debt to Protestantism*,[2] can be at the same time outspokenly severe toward anti-Catholic bigotry and intolerance toward minorities; but he assumes (p. 13) that, "The institutions of America are Protestant in origin and genius. If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them. It does not seem to me, for one, at all likely that the spirit or genius of our institutions will be shaken or encroached upon, let alone destroyed, by any minority whatsoever." Note how the writer does not even consider the barest suggestion that a Catholic minority might some day become a majority. The world Mr. Jenkins imagines himself to live in could not possibly be convinced that the claims of the Catholic Church are true.

Rejected but Tolerated.

It is a world, he supposes, that can afford to tolerate Catholicism, because of the odds against a Catholic supremacy in

[2] Boston, 1930. V, pp. 6-14.

numbers or influence. He expects that Catholics will be gentlemanly enough to be content with the status he assigns them; content to "contribute" to American life, and modern life generally, the age-long services to humanity, the preservation "through all these two milleniums" of "the spirit of Christian charity, mercy for the poor and the suffering even at times of an environment of the utmost indifference and cruelty."[3] In his expansive good will, Dr. Jenkins can go so far as to cite Lord Macaulay's famous New Zealander on the broken arch of London Bridge, surveying the ruins of St. Paul's. How can we fail to be touched by the Whig and the later liberalist tributes to the perennial survival qualities of the Catholic Church, even though we suspect that under the lavish periods there may lurk something more of glee at the prospective destruction of St. Paul's than of any genuine prophetic fire kindled at the thought of the eternity of Rome?

Perhaps we are a trifle too grateful for the tributes of liberalism, too thrilled at Macaulay's New Zealander. The non-Catholic liberalism that worked for Catholic Emancipation after the Revolutionary period in Great Britain, or that helped to remove disabilities and put religious liberty on statute books after our independence, was more or less convinced of the vital tenacity of the Catholic Church. It shared, in some cases, the new imaginative historic appreciation for medieval inheritance; but it worked for the removal of disabilities, not in order to give the Catholic Church a chance to convince the modern world of her mission, but precisely because it had few suspicions about the likelihood of the modern world being convinced. It may be that Thomas Babington Macaulay had moments when he was more thoughtful about the Church than ever his Evangelical father Zachary Macaulay could have been. Certainly the like was true of Thomas Jefferson. But in the main, non-Catholic liberalism—whether of the old British Whig type or of the Jeffersonian republican type in this country, whether Gladstonian liberalism or that of Ellery Sedgwick of the *Atlantic Monthly* or of Henry Van Dyke — thought of Catholicism as merely one of the "contributions" to the cultural varieties possible in the modern world. It was the "modern

[3] *Ibid.*, pp. 8, 9.

world" of their own conceptions after all that they believed in, though at times admitting dubious considerations.

Perhaps it may be said that a very large percentage of post-revolutionary liberals have tended to balance off some of those more thoughtful moods about Catholicism against the thought of the modern world as a great human experiment, to which all heirs of the Reformation should be loyal. After all, they seem to reassure themselves, it is more courageous to put up a good fight for some thesis, any thesis, even on a

> darkling plain
> Swept with confused alarms of struggle and flight
> Where ignorant armies clash by night,[4]

than to rest on the "fancied" security of an infallible authority.

This belief in the "modern world", which confessedly is a blind faith to those who acknowledge and even boast that the object of their allegiance is without unity and without an aim capable of definition and clear statement, still finds expression even among writers of the more recent generations. They cherish a "larger hope" for the eventual unity of an incoherent world. The *New Frontier,* a recent periodical venture in social and educational philosophy,[5] is keenly critical of modern intellectual anarchy. This anarchy Mr. Brooks Otis in particular traces largely to President Eliot, who (p. 13) "found Harvard a small college where the liberal arts were rather moribund but not exactly dead", and "left it an enormous specialist's paradise".

What the writers in the *New Frontier* recognize is that John Henry Newman, in his *Idea of a University,* laid his finger on the menace to any culture, of specialization. Brooks Otis, Reuben Brower, the editors of the *New Frontier,* believe that the liberal arts education has been inadequate to withstand the new scientific knowledge that has "threatened" the foundation of that culture of the humanities whose tradition "runs with marvellous lack of dilution through individuals as diverse as Boethius, Aquinas, Rabelais and Dr. Samuel Johnson". They feel that specialism has come to stay, and that Classical educa-

[4] From Matthew Arnold's "Dover Beach".

[5] Cf. April number, vol. I, no. 2: especially pp. 3-5 in which the problem of social control is stated from the standpoint of the editors; pp. 10-23, "Thoughts after Flexner", in which Brooks Otis discusses the educational problem; and the book review by Mr. Otis, pp. 43-47.

tion is (pp. 17, 18) "highly inadequate to the modern world". Hence the problem, to them, is to "devise a method of 'cultural' instruction which will—in the modern world—take the place of the old 'liberal arts'. . . . It might not be too much to say that we need for our age, what the *Summa* of Thomas Aquinas was for his." This implies, they admit, "an enormous effort of synthesis".

Where Lies the Rubicon?

Here we have, even in the more recent surveys and speculations concerning the modern situation, the same recurring notes that are to be detected in the older liberalisms since the revolutionary period began: here is the same recognition of chaos and purposelessness in modern trends, the same harking back to the coherence of the old cultural tradition of the West as a proof of the possibility of a unified and purposeful development; then the same recoil, the sense of having crossed a Rubicon, of a supposed impossibility of recovering continuity with the Classical and Medieval past. In significant italics, Mr. Brooks Otis repeats the old refrain of Matthew Arnold, of Lecky and Mark Pattison, of Edward Gibbon and even of John Selden and the other seventeenth century constitutionalists of England and of Grotius, Pufendorf and the other Continental recoverers for Protestantism of the *Jus Gentium*: "*We cannot go back.*" [6]

By this is meant something more than the obvious truth that we cannot reject all the experience and knowledge that has been attained through the inductive method and modern invention. It means, we dare not reëxamine the issues between Luther and the Catholic tradition, between the secularism of Macchiavelli and Ulrich von Hutten and Thomas Cromwell on the one hand, and the social philosophy of St. Thomas, of Suarez and Victoria and Bellarmin on the other. It means, we must not acknowledge that the French Revolution and the Democratic movement owed their enduring and positive influence to a

[6] *The New Frontier*, April 1934, p. 18. Cf. Matthew Arnold, *Poems* (1853, 1855) especially "The Scholar Gypsy", "Rugby Chapel", "Dover Beach", "The Grande Chartreuse"; and *Culture and Anarchy* (1869); William E. H. Lecky, *Democracy and Liberty*, 2 vols. (1896); Mark Pattison, *Tendency of Religious Thought in England 1688-1750* (1860); *Memoirs* (published posthumously 1885); the animus of Edward Gibbon in his representation of pre-Renaissance European history as the "triumph of religion and barbarism".

revival of doctrines about human right and natural law which had been denied and defied by the theology of the Reformers, by the statecraft of the Renaissance and by the monarchical absolutism alike of the Bourbons, the Stuarts and of Frederick the Great. It means, we may indeed critically examine the Reformers, the Humanists, and the Encyclopedists; we may tear Rousseauism to shreds, and damn the Utilitarians with Bertrand Russell's tale about the bishop who said "Jeremy Bentham would have us make soup of our grandmothers". We may even expose the limitations of Savigny and the historical schools, or go so far as to give sympathetic appreciation to the scholarship that for more than a century has been making the "ages of Faith" better understood; but on all issues where these movements or doctrines come into conflict or contradiction with the Catholic Church and her teaching, we must assume the question to be closed in their favor and against the Church. In other words, the saying "We cannot go back," assumes that the normal development of mankind must be assumed to be away from the Catholic Church, from belief in Divine Revelation and supernatural sanctions; that whatever recoveries of forgotten or neglected values or truths may be possible or admissible—such a radical recovery as this is unthinkable.

The Rubicon Lies Ahead.

What is the explanation of the persistence and vigilance of this defence-reaction? It is the fact of the contemporaneity of the Catholic Church. Otherwise the task of inventing a Catholic Church for the unification of modern society would seem to the savants of this constructive age of ours a comparatively simple matter. The consciousness of the social need of that which the Catholic Church alone can supply, was never so keen as to-day—the need of real Universities, and of a *Summa*. But the Church is too embarassingly on hand—the church which the "modern world" is supposed to have rejected. It is a case of Supply staring Demand out of countenance. The savants glance sidelong, try to think of the Church as the ghost of a closed epoch, and continue their frantic search for synthesis, universals, universities and a *Summa* Non-*Theologica*.

Italo-Iberian Apostates.

Thus the "World" in which the average non-Catholic lives, or rather in which he believes he lives, is a world in which the Catholic Church drags out a belated existence, to end painlessly when the new synthesis is to be found. Needless to say, this is not the real world which is the problem of Catholic Apologetic. The curious thing in the experience of the Catholic with non-Catholics is that he is always meeting people who have never rejected the Catholic Church themselves because their preconceptions and their preoccupations effectually prevent them from having a fair chance to be really acquainted with the Church. Their belief that the world they live in has rejected the Church, that the experience of mankind has found her wanting, that culture and science have outgrown her, hangs like a thick veil before their eyes, so that in their intercourse with Catholics they do not use their faculties of first-hand observation and rational inference as they ordinarily would.

Their normal curiosity is paralyzed. Their human sympathies undergo strange instinctive inhibitions. The invincibility of their ignorance is due, in large part, to that in their education which mistakes their ignorance for an established knowledge. They do not understand themselves, nor do they venture to analyze their own obscure fear of yielding to any human interest or curiosity in Catholic belief or institutions at first hand. If the source of information claims a first-hand experience of Catholicism, and is hostile to it, this they will credit and consider with lively interest. Hence the ready hearing that the Spanish intellectual obtains among Nordic non-Catholics. Blanco White was a Spanish oracle in Oxford and London during the earlier stirrings of the counter-currents of the Coleridgian broad-church movement and tractarianism between 1810 and 1841, as Juan de Valdes [7] was the consolation of high-church coteries of the Jacobean period in the early seventeenth century. In our own day we have had the rather surprising vogue of Ibañez; and Madriaga and Ortega y Gasset [8] are much valued Iberian critics of the Catholic social

[7] Cf. Nicholas Ferrar's translation of the *Hundred and Ten Considerations of Valdes* (Oxford, 1638), annotated by George Herber.

[8] Gasset is twice quoted by Brooks Otis in the *New Frontier* (*ibid.*, pp. 10, 12).

tradition. The new Barthian "Theology of Crisis" can boast Miguel de Unamuno y Jugo, sometime Rector of the University of Salamanca.[9] George Santayana, in spite of the sterility of his philosophical outlook, has for some decades passed for a sage, as well as for the keen critic that he is; and why not, since he was born in Madrid?[10]

If anti-clericalism in Spain should hold the saddle, the market for the writings of Spanish apostates may decline, and if the Italian concordat with the Church becomes firmer there may be an increased vogue in northern countries for the views of exiled Italian radicals. The special interest that Spanish writers enlist outside of Spain when they strike the note of revolt, reveals the anxiety of the votaries of the "modern world" to be corroborated in their faith, by the sentiments, impressions and opinions of those who have been reared in Catholic culture and have become detached from it. These become modern "authorities" for Catholicism, and their testimony saves believers in the "modern world" the perplexity of first-hand observation, examination and reflexion on the issue with the Catholic Church.

Cell and Nucleus.

It may then be said that the task of Apologetic to-day is not the task of exposing the modern world as a hopeless chaos, bent headlong toward intellectual decay and moral anarchy. It is on the contrary the task of pointing out what are the actual strands of coherence in the modern world. And the special opportunity for this is evident in the great amount of well-ordered historical evidential material which for more than a hundred years has been made available by the coöperative work of scholarship, in particular non-Catholic scholarship. The "modern world" of liberalist faith is an illusion. The actual world as definitely and essentially includes the Catholic Church as the biological cell includes the nucleus. Freeman's generalization[11] in which all ancient, medieval and modern

[9] Cf. *The Agony of Christianity*, trans. by Pierre Loving, New York, 1928.

[10] *The Life of Reason*, etc., 5 vols. (1905-1906); *Lucifer, a Theological Tragedy*, 1899.

[11] *The Chief Periods of European History*. London (Macmillan), 1886. Preface, pp. vi, vii. European history is here divided into periods: (1) Europe before the growth of Rome"; (2) "Europe with Rome"; and (3) "a Romeless world".

history was summed up under the category of movement toward Rome, with Rome, and away from Rome, betrays a subconsciousness of the fact that even when historical movement is conceived as "los von Rom", the centrality of Rome still remains more determinative than ever.

Rome divides and conquers automatically by all the contradictory tangents of revolt by which men separate themselves from the universality she possesses. The many revolts correct themselves as they seek to adjust themselves to each other and to find a common cause. The common cause becomes an illusory hope, since it is not a vital principle rooted in realities —a hope of eventual coherence nurtured in instinctive fear of envisaging the original point of departure of all the revolts. The screen of ignorance set up by the revolting traditions between themselves and their point of departure makes possible the illusion of a "humanity" for which the bonds of the Church were too strait, the illusion of a "world" in which Rome shall at last become an insignificant, even if still troublesome detail. Deranged parts of the cell-plasm might conceivably act toward the nucleus as if it were a foreign substance.

The fear of Romeward curiosity and inquiry is in some ways and in some instances an evidence of that insincerity and frivolity that dreads the judging sword-edge of reality, dreads a "universal prick of light" that might compel decisions of cataclysmic import to the individual life. Yet in most instances and more generally it is only the logic of traditional presumptions. Why even think of questioning what seems to surround all current culture and education like an established consensus —a consensus negative enough in import, but full of dire and vague warnings and appeals to the experience of the past, seeming to say "*That* road is closed"; "We cannot go back"; "*That* means the stultification of all that has been won in four hundred years". "It is folly", says Mr. Brooks Otis in condemning the "Medievalists", "to reject one's age".[12] On the contrary it is the worst kind of folly to reject the permanent standard by which one's age can be criticized.

[12] In the review, p. 42, *New Frontier*, April, 1934.

II

Defence-Complex or Subtle Shift of Tactic.

The density of this screen of ignorance when it can be recognized as sincere, its inertia when it is a more conscious fear of light, has even a paralyzing or at least a chilling effect on the spirits and zeal of the Catholic apologist, who can be at times hypnotized into mistaking what is really lack of venturesomeness in the non-Catholic mind, for the confidence of a healthy and active practical conviction. Yet the vigor of Catholic polemic in recent years has left measurable impressions upon current discussion, in indirect and oblique allusions, and in more careful, even more respectful language when alluding to matters relative to belief in the supernatural.

Forms of propaganda are undergoing a subtle revision of method. Intelligence in Catholic readers is reckoned with, even when the appeal is hardly calculated to be successful. Thus, in *The Education of American Ministers*[13] the author refrains from committing himself to the assertion, which I have often heard from less guarded lips: "In the Catholic Church, the congregation is compelled to believe what a priest tells it". Instead, he irenically suggests: "It may be possible in the Roman Church for the congregation to receive truth on the *ipse dixit* of the priest. In Protestantism", he adds, "this is not possible. Protestantism has always stood for an educated laity, and the corollary of the open Bible is that it should develop people who are able to use it."

Here, of course, is clearly implied the old-time hardshell anti-papal assumption that the Catholic Church opposes an educated laity and an open Bible. But Dr. Brown urbanely refrains from making the charges, and speaks only of Protestantism. His words about the Catholic Church might even be interpreted as a tribute to the authority exercised by the Church in "conveying truth". The desire not to offend or repel Catholic readers is evident, with a more than tacit admission that the ability to exercise authority is an advantage in the conveying of truth. The assertion about Protestantism, the "open Bible" and an "educated laity" may seem a polite form of

[13] William Adams Brown (Institute of Social and Religious Research, vol. I, p. 201). New York, 1934.

arrogance, but the context here quite clearly reveals a defence-complex. The Doctor finds it necessary, having conceded that the possession of authority is an advantage in conveying truth, to overstate the rugged independence of private judgment in Protestant pews. He blusters a bit in a refined way, in order to show that, whatever he may concede to the advantages of authority, he is still a Protestant. There are, however, quite other motives for urbanity toward Catholic readers besides the disarming of hostility. These motives must be taken into account.

Some of us might prefer the hard hitting and the vituperation of the older polemics; and it cannot be denied that the combativeness of some eminent English Catholic apologists, and the caustic pen of Louis Veuillot in the France of the Second Empire and the Third Republic, did yeoman's service. There are still large and crass areas of fatuous self-complacency that can be sensitized only by rough treatment, by harsh and defiant challenge. But in these times of disillusion about the inevitability of progress the Catholic apologist has also a unique opportunity to earn the gratitude of not a few fine spirits who are sick at heart, unable to dismiss the fatalism of the Spenglers and outraged by the brutalities of the new Malthusians. These finer spirits, unconvinced as they are by such mock heroics as seem to be the only available recourse of theorists such as Julian Huxley and Bertrand Russell (and of popularizers like H. G. Wells) in facing the future of human thought and civilization, are in dire need of an explanation of a world in which humanitarian causes and idealistic programs seem to be "beating in the void their luminous wings in vain". Shelley at least had the satisfaction of charging up his frustrations to the world-old conspiracies of "kings, priests and conquerers". In our day, now that "the captains and the kings depart", the principal outstanding convinced preacher of meliorist progress seems to be Pope Pius XI.

THE CHURCH: HER SALVAGE CREW.

Apologetic methods should be examined and then evaluated in the light of results. If the number of conversions be taken as one of the results of apologetic, it would be easy to come to the pragmatic conclusion that, with the same methods as now

in use and with the same zeal we now have, (leaving out, of course, any special outpouring of Divine grace) we will convert an America of the present size and tendencies in just about two thousand years. Or, we might put it in this way: If the same conditions of method and personnel as now exist had prevailed since the beginning of the first century, these United States would still be largely pagan—not in the post-Christian sense,[14] but in the pre-Christian sense. The Official Catholic Directory gave 49,181 as the number of converts in 1933; the learned editor of *The Register* of Denver, Colorado, places the figure much higher, claiming 60,322.

Looking at the matter in this way, it is obvious that there is little reason for us to lay much unction to our soul. We can be glad that the number of converts is not the only and probably not the best (under present conditions) measure of apologetic values. Though rejoicing in the Lord with those who have found the true Faith, we can only grieve over our lamentable lapses in the matter of bringing light to those who sit in darkness,—grieve over the dimness with which our lives reflect the Faith, causing others, like the men in Plato's cave, to look away from and not toward the Light.

And yet there is more—much more—to be said on this score. It is true that behind results, helping to determine them, are methods, personnel, quality of zeal. But behind these is still another determining consideration—the Task of Apologetic To-day. How far have we envisaged that task? Have we fully perceived the specific hunger and need of our own age for the universality of Catholic truth? Have we gauged with patience and equanimity the specific nature of the obstacles in the way of supplying that need? Or have we allowed ourselves to be disheartened by the obstacles through an inadequate analysis of them in relation to the specific opportunity of to-day? Methods of Catholic Apologetic have varied in the past largely because the opportunities and the obstacles varied in different ages, in different conditions of culture and "mental climate". In the middle of the nineteenth century it was necessary for the Church to dissociate herself sharply

[14] Charles Stanton Devas, *The Key to the World's Progress: being an Essay on Historical Logic*. Longmans, Green & Co., London etc., 1912. V, Part I, sections 12-16, "Distinctions of Fore-Christians, Jews, Christians and After-Christians".

and clearly from the delusion which then almost inseparably clung to the concept of "Progress in Civilization", with which delusion men were clamoring for the Church to "reconcile" herself. To-day that delusion is all but shot to pieces and men are falling through its collapsing structure, clutching at its split and broken timbers.

What they need to learn now, what they would be ready to learn—were it not for the inveteracy of traditional "after-Christian" pride and prejudices—is that the collapse and chaos is of their own flimsy conceptual creations. It is not yet a collapse of the structure of human society, human rational resources, the possibility of human control of environment. Men are in desperate need of the good news that their folly and rebellion, however serious the distinction, have not damaged the work of the ages beyond repair. Yet they could only abuse such good news, unless by a severe and salutary challenge they be confronted in the present with the same Stone of stumbling which they rejected in the past. As Devas pointed out, the reconciliation of the "post-Christian" mentality has immeasurably greater difficulties of retraction and humiliation, than the conversion of the "pre-Christian" pagan. What really hurts, is not the prospect of "going back": the "Reformers" and the Italian humanists "went back", the British constitutionalists of the seventeenth century "went back", just as the esthetic Medievalists and the Tractarians "went back", with gleeful defiance. It is the eternally *contemporaneous* Church that is hardest to confront. The supreme task of Catholic Apologetic is to bring a distracted rout of disillusionized modernists up to date, to rehabilitate them in a rational and progressive Cosmos.

The method of the Apologetic that will do this, or rather help to do this, must be challenging at the same time that it is "constructive". There is nothing that can sweeten the bracing bitterness of retraction and submission. But, humanly speaking, souls are likely to be brought to the crucial test only by Catholics who understand just how far present-day Masons and Marxists can still retain assumptions of natural law and rational principle; how far present-day neo-Calvinists can still retain Theism and recognition of the supernatural; how much is left of "evangelical" conviction to build on among rural

and village church-goers; what are the better and nobler motives which the theosophies, "new thought" and spiritism are able to capitalize; and even more important than these, what is the nature of the sounder traditions and standards that are still retained under the religious stupor and inertia of the thousands of people of every walk of life who are content to drift along on the line of least resistance of an apparently prayerless naturalism, or with a subjective esthetic morale of currently recognized decencies. It is a task that requires sympathy and understanding as well as courage and mental alertness.

Sensitiveness of Secular Zealots.

Among the most serious of the obstacles is the effect on American mentality of secularized conceptions of public and national interests, and especially of secularized education. Here it almost seems as if an awakening can only result from costly and disastrous experience. Yet the time may be near when outspoken warning might not fall on deaf ears. There are still some Protestant educational institutions which have stood out against the bribe of endowments on condition of a completely secularized education: some comparatively small colleges and universities among Episcopalians and Presbyterians [15] and the Lutheran parish schools of the West. In regard to the crucially important early grades, nearly all Protestant denominations, except some Lutheran bodies, succumbed soon after the 'fifties to secularized state education. Hence the Catholic Church is forced into the false position of seeking the control of American education, through the circumstance that Catholic elementary schools might be the most conspicuous financial beneficiaries if a really sound national educational policy were put into effect.[16] Secularized public policies here mask themselves plausibly under the "principle of separation of Church and State", oblivious of the fact that such policy, by withholding public support from denominational schools while

[15] E. g., the *University of the South*, Sewanee, Tennessee; *St. Stephen's College*, Annandale, New York, among Episcopalians; *Mercersberg Academy* for Presbyterians, etc.

[16] Cf. Owen Wister's characterization of the alleged "impudence" of a Catholic Bishop's criticism of education in America, and his approving account of John Jay Chapman's attack on the Bishop, in *Atlantic Monthly*, May 1934, p. 539.

freely granting it to denominational hospitals, tacitly places physical health well within the purview of public concern, and places moral and mental health (except where "good citizenship" is involved) definitely outside that purview.

Here an extreme and explosive touchiness whenever the Catholic view of education is barely hinted at, reveals the defence complex—the growing consciousness of an untenable public policy, and the vague fear that some day a Catholic minority might become a Catholic majority in this country. How absurd would it be if Catholics were prompt with soothing reassurances that this is a remote contingency, a groundless dread! The fear itself is one of the surest signs of a specific opportunity for Catholic Apologetic. If the real world we live in to-day is a world which away down in its heart is far from sure that it might not turn Catholic—not through "wire-pulling", not through "political manipulation" (these are only the catch-phrases in which the fear attempts to pretend that it dreads only wily tricks and feints)—it is a world whose need for Catholic Apologetic is pressing hard from below upon the threshold of its consciousness.

We have not attempted to deal with that vigilant aspect of Apologetic in which the destructive and anti-Christian doctrines of our time are exposed and combatted. Nor is this intended to be too optimistic a statement of the task of Apologetic, of the results that may reasonably be expected if methods are used adequate to a timely envisagement of that task in the more positive side of its aim. It is only intended to suggest that some of the obstacles to Catholic recovery that were most persistent ever since the great revolt of the sixteenth century, have now automatically destroyed themselves. The tares of rebellion have ripened, and are appallingly distinguishable to the eyes. The madness of some prophets has become so patent that their brilliancy has lost its spell over plain folk. The modernist problem of forecasting a *los von Rom* future has become confessedly insoluble, unless humanitarian faith and idealistic hope are once for all abandoned. Our intelligentsia are in the uncomfortable position of tentatively plotting the burial of democracy while microphones and the press broadcast every movement they make.

Apostolic Apologetic.

Only the Church remains to make sense of things, to remind the world that it has not yet gone crazy. Herself both object-lesson and Teacher, having assimilated into a coherent inheritance all in past cultures which was capable of any degree of permanent usefulness, she stands ready to help this fast-driven and distracted era we live in to understand itself.

We apologists are poor instruments in her hands. We sometimes reflect the confusion around us when we should be reflecting the sureness and calm of Him who teaches through us. We sometimes console ourselves by the spectacle of that confusion when we should be using the special opportunity of our time to dispel it. We insensibly drift at times into an apologetic more self-protective than convincing to those without—and, true enough, we have our own souls to save; but why be so timid and preoccupied that we are unaware how much more wretchedly self-defensive are those without, whose dread of the Church increases with their need of her? We at times shrink unnecessarily from meeting the minds of non-Catholics who, perhaps wholly unaware, have groped more than half-way to the Church—not because of any warnings of the Church against the subtleties of heresy, but from a sense of our own inadequacies, or even from less worthy revulsions of racial or cultural prejudice. We let ourselves resent presumptions which to them are as natural as breathing, but which they betray without the least malice. Instead of learning to speak the language they speak, and make ourselves understood, we bristle inwardly at a terminology which we associate with haughty ignorances and fine-spun sophistries. Let us take courage, and follow St. Justin Martyr, Minucius Felix, St. Augustine, St. Thomas in seeking in the utterances and strivings of our contemporaries the marks of that Law which they reject, but which is still written legibly in their nature. The sooner may they turn to us to help them rebuild that world which to their eyes lies shattered about them.

Baneful Anti-Social Propaganda.

The task of Apologetic to-day most certainly involves vigilance in detecting and exposing insincerities, and in challenging the covert suggestions conveyed in those more delicate nuances of thinking and expression, sometimes artful, sometimes habitual, by which un-Christian and anti-Catholic doctrines are

insinuated into minds unprepared to examine the assumptions underlying them. This part of the task of Apologetic requires fuller treatment that I can give in this article. The number of Protestant ministers may be decreasing, their churches may be growing fewer; but the horde of persons who go about imbuing others with atheism, with anti-Christian moral standards, or else with Oriental or other theosophies and elusively destructive social and religious propaganda, is very large. And some infection has even eaten into such strongholds of Protestant rehabilitation as the Federal Council of Churches, as well as into the regular denominational councils and resolution committees, as may be seen in recent significant concessions to the campaign for contraceptive devices.

Yet even here the main point we have been stressing is pertinent. If the deep perplexity that renders honest and decent Christians vulnerable to some of the monstrous influences that are afloat, is steadily kept in mind by the apologist, it will save him from assuming that the malice of the arch-Deceiver is shared by his dupes in all cases. There is a form of "jitters" that is induced by too lively a sense of the hostility of the world toward us, and it is not helpful in the task of Apologetic. That a genuine desire for constructiveness is abroad in the non-Catholic world is undeniable, and its danger is obvious—it is likely to make gigantic efforts to build only one more Tower of Babel. Patience and understanding on our part may still enable us to aid them to avoid a disastrous waste of energy and forced teamwork.

The fact that "constructive criticism" has become a catchword of Babbitry does not make the idea behind the word wholly silly. However furtively, many scholars, publicists, social engineers have long found ways of using the labors of the Church's salvaging crew—misusing them often it is true, but sometimes applying them with a surprising pertinence. If John Lingard's researches played their part in reforming British historiography and British public policy; if Pius XI was able to review the progress made in social reform as a result of the degree to which the civilized world had heeded the *Rerum Novarum* of Leo XIII, Catholic Apologetic to-day can take up its task with unshaken poise and well-founded anticipations.

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THE CHILDREN'S MISSION.

A Method suggested.

AN ARTICLE in the January, 1933, issue of THE ECCLESIASTICAL REVIEW, entitled "The Children's Mission", by Father John A. Barrett, C.SS.R., has prompted the present writer to record his own experience in the matter of children's retreats, for what it is worth. Different methods appeal to different temperaments; perhaps the two articles taken together may suggest some method to a priest reader that will suit him in conducting a retreat for children.

The writer will draw on recent experience, that, namely, which it has been his good fortune to have had in the last four years. In each of the preceding four years, the writer has been allowed by a parish priest to give a week's retreat to about a thousand children, and he will venture to submit to his readers a particular method that appears to him to have been a suitable one, though he is well aware that the different characteristics of young people in the United States and in England make it impossible to apply the same method to both places.

The writer need not underline all the excellent points made by Father Barrett in his zealous plea for the children's mission. Nothing truer could have been said, and if all pastors acted on the advice of Father Barrett, the standard of Catholic piety and practice in parishes would improve beyond recognition. There is just one point, however, in Father Barrett's account that this writer would venture to criticize. It is suggested by him that the children should be brought from school in a body to the church for the afternoon's session. Father Barrett may have succeeded. The writer would not undertake to give a retreat on those conditions. The arrangement is, it appears to the writer, psychologically unsound. The retreat must be, in every way and under every aspect, voluntary. A retreat that is forced upon the children may indeed do a great deal of good to many, for a time; but it will not do anything like the good that a voluntary retreat will do. The good done to the few will penetrate much more deeply into the child's heart, will be much more lasting, and will, it is confidently hoped, act as a leaven on the whole school.

The one thing, therefore, that above all others is to be avoided is to give the children the impression that they are forced to go to a retreat, or that it is in any way connected with school. After leaving school, children are apt to think themselves grown up, and do not wish to have anything to do with childish schooldays. They will easily persuade themselves that a retreat is good for school children but not necessary for them. One need not say anything about human respect. It is one of the most deadly enemies of boys and girls who have just left school. At the risk, therefore, of having fewer children attending the retreat, the writer would plead for the fullest measure of freedom on the part of the children to attend or stay away from the retreat. Let not the missioner be afraid. With God's help, he will raise the level of holiness in at least a section of the school children of the parish. If, on the contrary, he aims at having numbers and creating a record, his retreat will appear to be a part of school routine and consequently unwelcome to the majority of his young hearers. He will fail to evoke the ready response that is given by children who feel that they are doing a thing on their own, and are proud to do it.

For the sake of order, it will be best to discuss the matter under the three divisions, the preparation for the retreat, the actual conduct of it, and the subsequent recall.

I.

The remote preparation for the mission consists in getting the pastor, the teachers and the parents not only interested in the prospect of the mission, but positively convinced that it will be a valuable aid in making the children more docile, more unselfish, more devout to our Lord in the Blessed Sacrament and to our Blessed Lady, and therefore on all accounts, better Catholic children. As such a likely result may be predicted, will not every Catholic become enthusiastic about it?

In order to prepare the minds of children and people for the mission, the pastor will go the round of his schools and speak to each class about the privilege of a children's mission. He will tell them who is to give the mission, and that he has come for the children alone to give them a mission all to themselves. The pastor will visit each class three or four times before the mission. He will explain that the mission is entirely voluntary,

that it has nothing to do with school, that there will be only one meeting each day in the church, in the evening at 6 o'clock promptly. Few children live so far from the school that they cannot return to the church two hours after school. But a punctual start at 6 o'clock is going to be insisted on. The pastor will explain that as the mission is for the children, no grown-ups will be admitted. Furthermore, he will tell them that the elder children are not to bring their little brothers or sisters, if these are below the age of ten.

Then the pastor will engage the services of some of the teachers, some for the boys, some for the girls; these teachers will make a point of being at the church a few minutes before the time, so as to marshal the children, to put them in their places, to keep order if necessary, to turn out of the church any child who disturbs the others.

In regard to the parents, the pastor and his curates will go round the whole parish, pay a personal visit to as many of the people as possible, urging them to see that their children get to the church in time.

It will be well also to have leaflets printed announcing the time and dates of the mission. These should be distributed on the morning of the Sunday on which the mission begins. Furthermore, the pastor will announce to the people on the two Sundays preceding the mission the importance of sending their children to the church each evening, and will beg them not to send the children on errands or keep them at home doing housework. He may well preach a sermon on the importance of bringing up children as good Catholics, and using such opportunities as a mission in these days when temptation, most vehement and alluring, lurks at every corner, and attends every step of the young.

In addition to this remote preparation, there are a few points that may be mentioned before considering the actual conduct of the exercises.

The mission should open on Sunday afternoon, at the usual Catechism time of the children, that is, normally, at 3 o'clock. Each exercise will be concluded with Benediction, for which the Bishop's permission will be obtained. The missionary Father should not give the Benediction, as he must be free to conduct the whole service. Every child in the church should

have a hymn book. The hymns to be sung should be practised in the schools daily. At the end of the church, there should be a collection box for pagan babies, or the Society of the Holy Childhood, an object that appeals very forcibly to children.

After the opening of the mission, it will be continued each evening except Saturday, which must be left free for the confessions of the people. It is as important to close each evening at 7 o'clock promptly as to begin promptly. The younger children will be placed in the front benches, not, as one often sees them, at the back, when they are tempted to say, and one is sure they think, that this thing is not for them. Every child must be able to see the preacher easily. As to their confessions, it is best to have them heard on Saturday, and to have their general Holy Communion on Sunday even at great inconvenience to the pastor. The general Holy Communion takes place at many missions on the Saturday at a late Mass. The writer feels that it is much better on the Sunday, for the great number of children will impress the people and be an important lesson to them.

It remains to say a word about the music. It is essential to have a good organist who will do as the Father suggests. The organ must be played loud and slowly, but not so as to drag the hymns.

II.

As regards the actual conduct of the exercises, the following method may be found useful. The Father who is to give the mission will be at the church door at least a quarter of an hour before each meeting. He will make himself known to the children, for they are always anxious to see just what sort of a priest is going to talk to them. They are quick to respond to a smile; they do not want to be fussed over; they will be pained by any show of impatience or indifference. They will meet the Father more than half-way.

When the children are nearly all inside the church, the Father will enter, walk down the aisle and see that the children are in their places. He will have a word with the teachers, thanking them for coming, expressing a hope that the mission will be a great success. Then he will go to the sacristy, put on cotta and stole, then go to the foot of the altar. He will there

say a Hail Mary in a loud voice, with his face turned toward the children, for he must catch their gaze at once. He will then go to the pulpit, and take command of the situation. He need be in no hurry to begin. The children will be pushing and shoving to get comfortable seats. If he corrects them now, he will begin at a disadvantage. After about half a minute, he will bless himself. His first words must arrest attention. Every child will want to hear him. He may say something like this: "I am glad, dear children, to see you. This is going to be your mission, your very own. It is for you only. I am sure it is going to be a success. That depends on you and on our Blessed Lord. He will help us all. But we ought first of all to ask Him for help. Therefore, we will say one decade of the Rosary for the blessing of our Lord and the help of Our Blessed Lady. Which decade shall it be? Will some boy tell us. Splendid! The Birth of our Lord in the stable of Bethlehem. We are going to pray for the help of our Lord and His Blessed Mother. We can add something else. What other intention? Will some girl tell us? Splendid! For the sick and the poor of this parish. That's a very kind thought. The decade is for help for ourselves and for all the sick and all the poor of this parish. Now then! Kneel down. I will say the first half of each prayer. You will say the second half." The decade is then said. Half-way through, it is well to stop and ask the children what decade is being said, and for what intention. Then a hymn will follow. During the singing of the hymn, the Father will walk up and down the aisle, encouraging the children to sing well, and if he has a musical ear, beating time, so as to get a sharply marked rhythm, emphasizing the first words in each line of the hymn, and the first beat in each bar of the music. During the last verse (and there should be no more than three) he will ascend the pulpit, ready to take up command as soon as the hymn is finished.

He will tell the children to sit down. Then he will say: "As you mentioned the birth of our Lord at Bethlehem, I am going to tell you something about it. So I will begin with a few questions. Where was our Saviour born? Was the little child truly God? Was the child truly man, that is, human? Which Person of the Blessed Trinity is Jesus Christ? How many Persons are there in the Blessed Trinity? Is each Person

God? How many Gods are there? Is the Blessed Trinity a mystery? What is a mystery? Can we understand a mystery? Have you heard the story of St. Augustine trying to understand a mystery? I'll tell you."

"Was Mary the mother of the Child Jesus? Was she the Mother of God? How many natures are there in Christ? There is only one Divine Person, of course, isn't there?"

Having succeeded, it is to be hoped, in arresting the attention of the children, the Father will now give a word picture of the journey of Mary and Joseph to Bethlehem, of the manger, of the Holy Family in the cave, the shepherds with their lambs, the Kings, the slaughter of the Holy Innocents, the Flight into Egypt.

By this, about one third of the hour will have gone, perhaps more. If more has gone without the children noticing, all the better. If their attention is caught, let the Father keep it, but not so as to tire the children. Anyhow, it is time for variety. Therefore he will tell the children to stand and sing the second hymn. When it is finished, the Father ascends the pulpit and begins the second period. This will be a test for him. He must catch the attention at once by telling some good story of the Saints, but must avoid saying anything that would revolt the children, such as the account of terrible persecutions or sudden deaths. His business is rather to fill the minds of his hearers with joy. He will move them to love our Lord and His Blessed Mother. He may very well tell the story of some miracle. On this first day the miracle of the feeding of the multitude must be told, for it supplies matter for many questions, and prepares the way for a talk on the effects of Holy Communion, and for a spiritual Communion, which should be made each day.

It will now be time for a hymn, and this may be a little longer than the others, in order that only a short period may be left to be filled by the Father. Possibly almost all the time has been consumed, and there may be left only a quarter of an hour for Benediction. If that be the case, during the hymn, the servers will prepare the altar and light the candles. In the event of a third period being available it will certainly be short, perhaps five minutes before Benediction. This will be a suit-

able time on the first day for saying something about the Presence of our Lord in the Blessed Sacrament.

Benediction will follow. All that is required is the *O Salutaris* and the *Tantum Ergo*. The most melodious tunes must be chosen, and such as will not spoil the spirit of joy that should be present. During the Benediction, the Father remains in the pulpit. When the celebrant goes to take the Blessed Sacrament from the throne (the throne must always be used), the Father will tell the children to say after him the following: "O Sacrament most Holy, O Sacrament divine, all praise and all thanksgiving, be every moment Thine". Then he kneels in the pulpit for the blessing. Benediction is concluded with the *Adoremus*. When the celebrant goes to the sacristy, and while the children are still kneeling, the Father will say: "I hope you are not tired, children. Be sure to come to-morrow evening at the same time, 6 o'clock prompt. God bless you and all at home."

The exercises on the following days, Tuesday, Wednesday, Thursday, Friday, may take the same form as those on Monday. On Tuesday, the subject of the discourses might be the Foreign Missions and the miracles of our Lord; on Wednesday, Our Blessed Lady; on Thursday, the Blessed Sacrament with the devotion of the Holy Hour, a devotion that greatly appeals to children; on Friday, the Sacred Passion of our Lord. In regard to the devotion of the Holy Hour, there must be a good deal of vocal prayer, said by the Father and repeated by the children. There might be two short instructions on the Blessed Sacrament, two hymns to the Blessed Sacrament, a spiritual Communion, two short periods of mental prayer, the Litany of the Sacred Heart, and Benediction.

The following prayer, to be said during the Holy Hour, or on the last day of the mission, may be used or it may be modified by the Father to suit the children whom he addresses. It was necessary to find a prayer that was not too short, for too brief a prayer tends to unreality and perfunctoriness, and not too long a prayer, lest the children become wearied.

O Jesus, my Lord and Saviour, You are true God and true Man.

As God, You made the world, You made all things, You made the Blessed Sacrament.

O Jesus, You gave me life, You keep me in life, You receive me in death.

O Jesus, I love to live, I am willing to die when You call me.

O Jesus, how great You are, how good to me.

O Divine Saviour, we have come here to be with You, to be near You, to adore You, to love You.

O Loving Heart, take the love of all of us.

O Loving Heart, dwell in our hearts.

O Loving Heart, make our hearts pure.

O Loving Heart, make our hearts kind.

O Loving Heart, dwell in our minds.

O Loving Heart, make our minds pure.

O Loving Heart, dwell in our bodies.

O Loving Heart, make our bodies pure.

O Loving Saviour, make us like to You.

O Loving Saviour, make us love Your Holy Mother.

O Loving Saviour, make us obedient.

O God my Lord, may my tongue praise You.

O God my Lord, may my lips pray to You.

O Loving Saviour, I adore You, I love You, I thank You.

O Loving Saviour, help me to be good.

O Loving Saviour, keep me from sin.

O Loving Saviour, keep me from sins of the tongue.

O Loving Saviour, keep me from sins of the eyes.

O Loving Saviour, keep me from sins of the hands.

O Loving Jesus, raise me to life, as You raised the dead boy.

O Loving Jesus, raise me to life as You raised the dead girl.

O Jesus, who cleansed the leper, cleanse me from all sin.

O Jesus, help me to know You better.

O Jesus, help me to love You more.

Grant, O Jesus, that I may see, that I may hear, that I may live for You, that I may die for You.

Grant, O Jesus, that all of us may meet in heaven; all of us, all the children here, our parents, our relatives, our friends, our priests, our teachers.

O Jesus, leave no one out, that we may praise You in heaven for ever.
O tender Lamb of God, give health to the sick.
O tender Lamb of God, give comfort to the sorrowful.
O tender Lamb of God, give help to the poor.
O tender Lamb of God, give strength to sick boys and girls.
O tender Lamb of God, give strength to the crippled, and to all those who are on a bed of sickness.
O Lamb of God, give happiness to all of us, here on earth and for ever in heaven.

It remains to say a word about the close of the mission. This will take place on the Sunday. The method may be in all respects the same as on the other days. But the Father must explain to the children that they are to receive the Pope's blessing, and to renew their baptismal vows, and to make a few promises to our Lord. The Pope's blessing should be given before Benediction. The renewal of baptismal vows and the promises should be made when the Blessed Sacrament is exposed. For the renewal of baptismal vows, the children will stand up. They will keep their eyes fixed on the Sacred Host, and if not thought too dramatic will raise their right hands during the renewal. They will repeat after the priest: "I renounce the devil; I renounce all his works; I renounce all his temptations." They will then kneel and say after the Father: "I promise our Lord three things: to be obedient, to attend Mass on Sundays, to go to Holy Communion often."

Then follow *Tantum Ergo,* and all as before. If the church is large enough, the parents may be invited to be present at this exercise. The sight of so many devout children may bring back to God many a sinner. The concluding hymn as the servers go back to the sacristy may be either *Faith of Our Fathers* or *God Bless the Pope.*

When this is finished, the Father will tell the children to kneel. He will thank them for coming to the mission, the teachers and organist for their valuable help, the pastor for having arranged the mission, and will then say: "God bless you, children, and all at home. I will ever remember to pray for you in Holy Mass". Then he will sign himself with the

sign of the cross: "In the Name of the Father, and of the Son, and of the Holy Ghost, Amen."

III.

The third part of the mission is the recall or revival. This should take place on some Sunday afternoon within a month of the retreat, before the impression has faded. The Father will inquire of the pastor whether the children have kept their resolutions. If a child of the school has died since the mission, he will make a point of going to see the parents, and make a reference to the matter when he speaks to the children.

The method of the recall will be the same as that of the exercises. The children will be reminded of their resolutions, and will renew them.

If the mission is given only every three years, a memorial card for their prayer books will be acceptable to the children, and probably, when they grow up, the card in their book will be the occasion of the grace of conversion, in case they have fallen away from their Catholic practices.

The success of a mission is to be measured not by numbers, but by the lasting good that it produces. Consequently, as was stated at the beginning, the mission for the children must be voluntary, not forced, nor connected in any way with the school classes or times. The pastor who succeeds in getting a Father who understands children and can talk to them—how rare a gift!—is fortunate indeed.

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CATHOLIC ACTION'S BIG OPPORTUNITY.

JUDGING by the response which the Catholic laity have made in recent months to the appeal of our Bishops for united protest against the degrading influence of the Moving Pictures, one would reasonably conclude that Catholic Action is a powerful reality. By this time many million Catholics have enrolled themselves in the Legion of Decency. This fact

is too significant to be ignored by the leaders of the Church in America. It is heartening, indeed, and its promise for great good in our country should be carefully realized. The enthusiastic action of such a mighty legion of the laity is just now the greatest opportunity the Catholic Hierarchy has ever had in America. It would be a calamity were this rare occasion to be neglected, inasmuch as this vast army of willing and sincere Catholics stands ready to defend their Christ and to cooperate with the Church's leaders in fighting the growing and aggressive work of Satan. No one can say that there is no need of their united coöperation. It is a providential opportunity that may not only help souls in the reviving of Christian faith, but may mean much for the moral happiness of America.

It is but fresh history to say that since the war America has suffered woeful moral reverses. Crime has been rampant to an incredible degree. The influence and restraining power of Christianity has been lessened and its moral standard repeatedly and insistently attacked and hurt by the foul, immoral propaganda of the Moving Pictures and the printing press. The brazen shamelessness of the theatre and many magazines has encouraged every type of anti-Christian activity. Unspeakable propaganda by race-suicide advocates, violent aggressiveness by Communists, vehement street-preaching by atheists and racketeering politicians have become so commonplace that unless militant Catholics unite and fight these onslaughts, our country will become not only pagan but practically criminal.

Among the agencies that have been most insidious for the moral degeneracy of America has been the Moving Picture industry. Its featuring of notorious adulterers and adulteresses and its exaltation of un-Christian morality has been a growing stench for several years. Threats to censor their themes have resulted in promises too soon broken. At last some effective action against them is assured, and it is now the hope of sincere Catholics that this action will continue to advance against the other Satanic agencies—Communism, Atheism, Race Suicide and Racketeering in politics and business. All this can be done by the power now manifested in the Legion of Decency, if that God-sent organization is only kept alive by the Church's responsible leaders.

Catholic people are and always have been consistently patient, even under provocation. In fact they have been too indifferent to the injustices which for centuries they have suffered. The cause of the Church has suffered much because of lack of unity in defence. But the blame cannot be laid at the door of the laity, since they have waited for the Church authorities to show the lead and speak the word for organization against discrimination and injustice. Catholics fear to trespass upon religious leadership or to interfere with anything that comes under the scope of Church authority. But now that the call has been made to unite and fight the ruinous encroachments of Satan's kingdom, a vast army of the laity has enrolled to coöperate and be of constructive service to the Church in her saving work, and to the country in preventing it from becoming utterly soulless and pagan. No doubt the word should have been spoken long ago, for the ruin has been disheartening and the roots of popular evils are deep and strong. The vigilance that should characterize shepherds of souls should have produced defensive action when the spark became a flame, and before the flame became a devouring conflagration of un-Christian living and practical disbelief.

The harvest of lost souls should be no small worry to the Catholic laity as well as to all Catholic shepherds. No true member of the fold of Christ can be indifferent to the eternal loss of any of its members. And many of the Catholic laity do feel deeply the harm done to souls, as is evident by the quick and enthusiastic assemblage of the Legion of Decency. In the early centuries of the Church the Christians encouraged one another to die rather than betray Christ, and some of that spirit still lives, if the Legion of Decency means anything serious. Catholics living in the world know the ravages of destroying sin by contact with it, and priests who spend much time each week in the confessional, especially in the greater cities, know the heart-breaking results of the vicious evils that are so openly propagated in our generation. The work of rescuing Catholic youth especially from practical atheism is not merely a matter of preaching and frequent missions; that is largely saving the saved. Action by the laity, outside church walls, has been a crying need for several years; but how can any effective action even begin without authoritative leadership?

Again let it be said that pastors of souls should be heartened and stimulated by the army that stands ready to be of service to them in the rescue of souls and in the defence of the true faith. The opportunity is at hand to rally the power of the Catholic Church for the great good of this country, if that opportunity will be seized and followed up. The power and significance of the Legion of Decency is too great now to be ignored or dealt with indifferently. Catholic Action has been born in America after many years of desire for its coming. And if the destructive work of the Moving Picture industry is to be rebuked and purified, what is to stop this great army of Catholics from overwhelming the aggressive Atheists, Communists and political Racketeers? Now that the interest of sincere Catholics has been aroused and their true responsibilities brought home to them, every effort should be made to encourage their consciousness of the constructive power that is in their hands for the future moral reconstruction of our country. No one can deny that there is much need of moral reformation in education, business and politics. Undoubtedly a resurrection of Christian principles would aid economic recovery in America as well as restore the right standard of moral and peaceful living. Our country has been permitted to degenerate in every way because of the lack of Catholic Action. The influence of the Church and of Catholics has suffered because we have never been so united for a constructive purpose before.

Entirely too long, Catholics, ununited and unled, have stood by and seen many organizations flaunt their bigotry and hypocrisy in our faces, without any effort on the part of responsible leaders to unite in self-defence against them. We have been almost a laughing-stock as a moral force or as an interested group for justice to our faith in public affairs. But from now on it must be the Catholic that will be aggressive for the cause of Jesus Christ and therefore for the better welfare of man. Entirely too long has he been silent and torpid in the Vineyard of the Master. His opportunity has arrived to be a co-laborer with Christ and he should be encouraged to help, because many will listen to a layman defending our Redeemer when they would not listen to a cleric. In England the laymen have done most admirable work in fighting the enemies of the

Church, and under proper guidance intelligent and zealous laymen can do the much-needed work in this country. Too long have pussy-footing and so-called conservatism hindered the spread of Christ's Kingdom in America and permitted the growth of the 'isms that have afflicted our people.

It is not a question of a Catholic party in politics; it is now an urgent matter of sincere Catholics injecting Christian principles into American life, into business, government and education. If Catholics will not do this, who will? Paganism and Protestantism have failed in their erroneous attempts to influence or regulate our national life peacefully or honorably; they have brought about a lamentable degeneration of national character, resulting in the present condition of open indecency, depraved business relations and ruinous educational institutions. Now, it appears, Catholics have stood forth to do battle.

Beginning with the vigorous reformation of unscrupulous Catholics by shaming them into the Legion of Decency or other constructive Catholic organizations in this newly-begun fight for the Kingdom of Christ in America, reaching out after Catholic politicians who sell their souls for the miserable gain they seek, and demanding coöperation from merchants, business men and labor leaders against criminal racketeering, "the salt of the earth and the light of world" can now be beneficial in our country. It can be done if this new movement called the Legion of Decency is fostered by our leaders, and Catholics are made conscious of the power for good that is theirs now as a militant unit. Now is the time to urge the idea and enroll every intelligent Catholic man and woman of the laity.

When opposition to a people's rights becomes unbearable, revolution threatens. It is tyranny and injustice that beget united and aggressive self-defence. For generations Catholics have allowed themselves to be ignored and discriminated against to their dishonor and self-reproach; and now when even their very religion is threatened with open and indirect assault, it is high time our leaders stood forth with a battle-cry for Catholic Action. It is an old story that Catholics have been insolently discriminated against in business and in public office. Even exclusion from public benefit has been openly advocated and tried without any reaction on our part. When direct opposition to Catholic schools in recent years, in Oregon,

was put upon the statutes of the state, in defiance of Constitutional right, it was one more evidence of open hostility to the Church and her saving work. But it was an organized opposition that called for united Catholic Action in self-defence. Were it not for the Supreme Court's decision, how much further would the bigots, Atheists, Communists and anti-Catholics have gone in their injustice? This attempt to outlaw Catholics from their fundamental rights was a striking warning to Catholics to unite and fight for personal and national justice.

Since the days of the Pilgrims and Puritans and their religious poison, Catholics have taken many pitiful rebuffs like cowards. Without leadership for their religious cause they have been trampled upon without mercy by so-called Christians. Another day has come now, after long weary years of hatred and persecution. Terrible ruin has been our lot for ages; but now, when Satan would fill this country with public indecency, we wake up to the realization of our strength and accept the challenge. To check the kingdom of Satan, to stop his ruthless trampling upon the Kingdom of Christ and to prevent the utter destruction of honor and morality we gather for battle. For the love of Christ and for the preservation of virtue among our children we have at last awakened to the need of united, Catholic Action. Now that we become a giant in power, in the name of God let us see the battle to its glorious triumph! May our leaders show the fortitude they are expected to show now. The army is ready for action; it remains for our leaders to plan the campaign for Christ and mankind in this country.

Since the war the moral standard of America has been gradually declining until public debasement has become a danger to the public good. And too many have taken it for truth that this condition was a result of the war, an aftermath: whereas the fact is it was lack of Catholic Action that in a great measure permitted crime to become so prevalant. With such a powerful organization as the Legion of Decency fifteen years ago, at least numerous Catholics would have been kept from crime. As a matter of public honor, many who have become criminals in these years would have fought crime as members of the Legion.

Whether the corruption which the moving pictures have caused among our youth was the insidious source of moral degradation or the result of growing public depravity, is a question. But this much we know, the results of parish school training have been in great measure undone by contact with debasing pictures and filthy magazines. The demoralizing influence of these two agents stands unquestioned. Their public foulness has infected many Christian homes and robbed them of proper virtue. How much longer these indecencies can be paraded until America becomes another Sodom and Gommorah depends upon the effectiveness of the Catholic Legion of Decency. Vigilant and effective drives, arousing public opinion, should not quit in ridding the theatre and the press of their pollution. When people stop giving money for filth and the encouragement of crime these two agencies will surrender to the demands of decency. And when an unyielding fight purifies the movies and the beastly magazines, some action can be taken against soul-destroying education in colleges and universities, as well as against Atheism and Communism.

When the householder mentioned in the Gospel,[1] beheld the tares growing up with the wheat his heart must have grieved. What a sad and discouraging spectacle to contemplate after all his patient and laborious preparation. With the promising wheat is the strangling cockle. Where did it come from? The answer is evident: "An enemy hath done this." But the enemy is not entirely to be blamed: it was done "while men slept". Our Lord in this clause gives the reason for the overgrowth of the menacing cockle before our eyes. The leaders were asleep. But the enemy never sleeps: he takes every advantage. One may vary the illustration. Sheep are snatched away while the shepherds are busy with many things. The enemy has had free hand for a long time and all the while the fold is being depleted. It is a frightful thought that shepherds have an account to render for strayed and lost sheep. So unrestrained has the enemy been that it is the sheep that give the alarm calling for united action; real, fearless, courageous Catholic Action, like the Legion of Decency.

[1] Math. 13: 24-28.

The best news that innumerable and interested Catholics have heard in many years is the appearance of the Legion of Decency. Its coming is like the long-awaited tidings of the angels at the Birth of our Redeemer. Relief from bondage and the joy of life are at hand. No more does Satan advance unmolested; an army is ready and willing to give battle if the leaders will not retire again into conservative silence. The Holy Father has issued the call for Catholic Action. It remains now to be seen whether responsible leaders will inspire success by a manifestation of militant Christianity.

OWEN A. MCGRATH, C.S.P.

New York City

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

I.

PRECES, POST PRIVATAE MISSAE CELEBRATIONEM RECITANDAE, INDULGENTIIS LOCUPLETANTUR.—DECRETUM.

Ssmus D. N. Pius divina Providentia Pp. XI, benigne excipiens humiles plurium sacerdotum postulationes poscentium ut Sanctitas Sua amplioribus indulgentiis dignaretur ditare orationes illas, quae, iussu s. m. Leonis Pp. XIII, in omnibus Orbis ecclesiis post privatae Missae celebrationem flexis genibus sunt recitandae, ad incitamentum quoque fidelium qui Missae intererunt, ne ab ecclesia discedant antequam sacerdos omnia compleverit quae sacra Liturgia ipsi absolvenda mandat et antequam ipsi simul cum sacerdote easdem persolverint orationes, in audientia diei 18 huius mensis infrascripto Cardinali Paenitentiario Maiori concessa, paterna liberalitate piam ac devotam praefatarum precum recitationem *decem annorum indulgentia* locupletavit, mandavitque ut tanta elargitio publici iuris fieret.

Haec autem decrevit, servata quoque septem annorum partiali indulgentia, quae ex concessione s. r. Pii Pp. X gaudet precatiuncula " Cor Iesu sacratissimum, miserere nobis " ter cum

sacerdote flexis genibus pariter post Missae celebrationem a fidelibus repetita. Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione et contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus S. Paenitentiariae Ap., die 30 Maii 1934.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S.

I. TEODORI, *Secretarius.*

II.

PRECULAE QUAEDAM IN HONOREM SSMI SACRAMENTI INDULGENTIIS DITANTUR.—DECRETUM.

Ut queant velintque fideles in divinissimum Altaris Sacramentum iugibus (quanta humana fragilitas sinit) devotisque adspirationibus animum et cor intendere, maxime opportunum visum est breves nonnullas preculas, quae mediis etiam in quotidianis occupationibus facile repeti possint, eisdem proponere, peculiaribus hunc in finem indulgentiis auctas. Quare, instante infrascripto Cardinali Paenitentiario Maiore, Ssmus D. N. Pius divina Providentia Pp. XI, in audientia die 1 huius mensis eidem impertita, benigne concedere dignatus est, ut oratiunculis, ex eucharistica liturgia vel invecta populi consuetudine desumptis, quae infra indicantur, sequentes indulgentiae, suprema Sua auctoritate, edicantur adnexae; nempe ut

a) *Antiphonae cum versu et oratione*

O sacrum convivium, in quo Christus sumitur: recolitur memoria passionis eius; mens impletur gratia et futuræ gloriæ nobis pignus datur.

V. Panem de cælo præstitisti eis:

R. Omne delectamentum in se habentem.

OREMUS

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

Indulgentia partialis septem annorum adnectatur, si eadem pia mente et saltem corde contrito recitetur;

Indulgentia plenaria, suetis conditionibus lucranda, si per integrum continuum mensem quotidie recitata fuerit;

b) *Invocationi*

O salutaris Hostia
Quæ cæli pandis ostium,
Bella premunt hostilia;
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria
Qui vitam sine termino
Nobis donet in patria. Amen.

Indulgentia partialis quinque annorum et *indulgentia plenaria* ut supra;

c) *Laudationi populari, quae italice ita se habet:*

Vi adoro ogni momento,
O vivo Pan del ciel, gran Sacramento.

Indulgentia partialis trecentorum dierum et *indulgentia plenaria* ut supra.

Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione et contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus S. Paenitentiariae Ap., die 4 Iunii 1934.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S.

I. TEODORI, *Secretarius.*

COMMISSIO PONTIFICIA DE RE BIBLICA.

DECRETUM—DE USU VERSIONUM SACRAE SCRIPTURAE IN ECCLESIIS.

Proposito ab Excmo Episcopo Buscoducensi, nomine etiam ceterorum Excmorum Episcoporum provinciae ecclesiasticae neerlandicae, sequenti dubio:

Utrum permitti possit in ecclesiis populo praelegi pericopas liturgicas Epistolarum et evangeliorum secundum versionum non ex " veteri vulgata latina editione ", sed ex textibus primigeniis sive graecis sive hebraicis?

Pontificia Commissio de Re Biblica ita respondendum decrevit:

Negative; sed versio Sacrae Scripturae christifidelibus publice praelegatur quae sit confecta ex textu ab Ecclesia pro sacra liturgia approbato.

Die autem 30 Aprilis 1934, in audientia infrascripto Consultori ab Actis benigne concessa, Ssmus Dominus Noster Pius Pp. XI praedictum responsum ratum habuit et publici iuris fieri mandavit.

IOANNES BAPTISTA FREY, C.S.Sp.
Consultor ab Actis.

SEGRETERIA DI STATO DI SUA SANTITA.

LETTER TO THE RIGHT REVEREND
MONSIGNOR WILLIAM J. KERBY.

My Dear Monsignor Kerby,

The Holy Father has received with pleasure the homage of the book, *Jesus Christ, Our Redeemer:* a collection of five articles which have appeared in THE ECCLESIASTICAL REVIEW.* His Holiness considers the publication of these articles singularly opportune at the present moment when the Holy Year has been extended to the whole world, and trusts that its diffusion may produce great good to souls and impress upon them the immense benefits of the Redemption.

As a mark of His appreciation His Holiness most gladly bestows upon yourself and your work His Apostolic Benediction.

With the expression of my personal good wishes,

I am
Yours very sincerely,
E. CARD. PACELLI.

DAL VATICANO, 27 June, 1934.

* Published in book form by The Dolphin Press, 1722 Arch Street, Philadelphia.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PARISH SCHOOL BEGINNINGS IN NORTH AMERICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with much interest a paragraph in your issue of February, 1934, page 204, which concludes a review of a work entitled *The New Jersey Sisters of Charity and Mother Mary Xavier Mehegan.* The paragraph in question makes a reference to the inauguration of the parish school system in the United States and credits the Seton Sisters of Charity with having conducted the first parish schools formed.

The late Martin I. J. Griffin is quoted as having written as follows in a private letter in 1905: "Wherever throughout Pennsylvania prior to 1800 there was a chapel, there was undoubtedly, where there was a number of children and where Catholics were in fair numbers, some system of instruction, even though the method was crude and but elementary in its extent."

It may be of interest to your readers to know something in detail that will confirm Mr. Griffin's view. I take the following from the Report of the Superintendent of Public Instruction to the Commonwealth of Pennsylvania for the year ending 1 June, 1877.[1]

> The Catholics, though few in this county (Berks County, Pennsylvania) stand prominent in the matter of schools. In Washington township, formerly a part of Hereford, stands a Catholic Church, known in history as "The Mission of the Goshenhoppen." Here, the Reverend Father Theodore Schneider fixed his residence in 1741. His residence was a small two-story

[1] *Report of the Superintendent of Public Instruction of the Commonwealth of Pennsylvania:* For the year ending 1 June, 1877.
Report of County Superintendent, Berks County, S. A. Baer, pp. 62-63.

building, with one room on each floor. In the small room on the first floor he taught school as early as 1743. This old building still stands (1877), the oldest school house in the county (Berks County), being one hundred and thirty-four years old, and at this time forms a part of the present pastor's dining-room.

Father Schneider is said to have lived on the friendliest terms with all the denominations around him. He gathered into his school all the children of the neighborhood. The Mennonites and Schwenkfelters assisted him in 1743 in building his church, for which kindness he gave them their meeting-house and one acre of ground.

As in those early days, Father Schneider's little hut and chapel was as yet altogether surrounded by forests, it is said that, on one occasion, the little school was "snow bound" for one whole day and night. The snow storm was so violent that the children could not find their way out, and the farmers without could not find their way in, to take them home, so all that remained for the pupils, was to lodge in the school-house as best they could, turning benches into beds, and for eatables, falling back upon an extra apple, and what was left from dinner.

This school is said to have been kept open, without interruption, to the time of free schools (1834), and, what is strangest of all, it is kept open from year to year at the present time, to all intents and purposes a parochial school, yet within the range of the common school law.

Reverend Aug. Bally, S.J., became pastor of the congregation in 1837. Although old and feeble now, he never grows weary in attending to the needs of the children. He visits the school a number of times a day, and exercises as a good shepherd, a tenderer care over the lambs than he does over the sheep of his fold. He furnishes the building free, and pays the assistant out of his pocket, with the understanding that the Board of Directors will not appoint any one as teacher of the school objectionable to him, or, in other words, that the Board ratify his selection.

The school is thoroughly Catholic, both in form and spirit. The short invocations by the children—whenever one enters—and their manners to visitors cannot but impress a stranger agreeably. Catholic children from without the district, by special permission, can attend this school. There is not the least difficulty in the township, as Protestant children are equally accommodated. We think the Board uses good judgment in allowing this freedom.

One admirable feature of the school, is the attention paid to language. Although the community is an entirely German one, through Father Bally, the children have been taught to use the English not only in school, but on the playground.

Of the leading teachers of this school, we would mention Honorable Nicholas Andre, a member of the present Legislature, who taught this school for upward of fifteen years. He had charge of the school at the time the township accepted the free schools.

He also served for twenty-three years as director, and to this time serves as organist of the Church. He preserves, to the fullest extent, his character as an old time "school-meister and fore-singer". The present teacher is Samuel Witman. He has taught the school for upwards of ten years, and does good work.

The Very Rev. James A. Burns, C.S.C., Ph.D., in speaking of Catholic Colonial schools in Pennsylvania, says:

Father Schneider was born in Germany in the year 1700.

He entered the Jesuit Order while still young and his superior talents caused him to be sent, after ordination, to the famous Seminary of Liege, in Belgium, where he taught philosophy and theology.

Subsequently, he was sent to Heidelberg, to teach in the University or the College established by the Jesuits in connexion with the University in 1703. Heidelberg was a Catholic university then, the Faculty of Philosophy, from the year 1716, being under the control of the Jesuits. In this way, Father Schneider came to be chosen and installed as Rector in December, 1738 . . .

There was a call for German priests from the far-off frontiers of Pennsylvania, and Father Schneider was one of the two who were sent from Germany to inaugurate the Apostolic work.

It is interesting to contemplate the brilliant young priest, fresh from the honors and the experience gained while fulfilling the office of Rector Magnificus of Heidelberg University, gathering the poor children of Goshenhoppen and vicinity about him, in his little room to teach them, along with the simple catechism, the rudiments of a brief pioneer education.

✠ PHILIP R. MCDEVITT,
Bishop of Harrisburg.

WHICH WAY ARE WE GOING?

To the Editor, THE ECCLESIASTICAL REVIEW.

The Official Catholic Directory for 1934 is authority for the statement that the Church in the United States has increased by 54,191 persons during the preceding year. Although the accuracy of the Directory's figures has been challenged (that happens annually), nearly all of our editors have been led to comment favorably on this fact. Some of them have been a bit " chesty " over this evidence that we are continuing to grow steadily, albeit not sensationally. But are we?

There are three methods by which increase in our Catholic population can come about. These are immigration, conversions and the natural increase of births over deaths. All these must be taken into account and carefully analyzed if we are to arrive at any sound conclusions as to what is really happening. And such an analysis reveals some startling conditions.

For many years the Church grew by leaps and bounds. We were building churches, rectories, schools, convents, on every hand. It was considered a poor and almost stagnant parish that did not have a vast building program on its hands. It was all necessary, too, for people were crowding our edifices, priests were swamped with the calls on their services, and not a few of them complained that they had little time to be anything other than supervising contractors—to the detriment of their own interior lives and of their opportunity for close spiritual oversight of their parishioners. Those were the days of unrestricted immigration. When South and Central Europe were pouring boatload after boatload of people into our ports, it became merely a matter of providing church accommodations for the multitude of Catholics who were coming to us. If some of them did need a bit of burnishing in their Catholic practice, or others slipped through our fingers, there were still plenty of devout Catholic souls to make us grow rapidly.

Now all that has stopped. Immigration restrictions and world-wide depression have practically cut off this stream. We can no longer rely on the immigrant to supply us with our numbers. In one sense it is just as well, for the increase by immigration, though it swelled our statistics, was not, after all, a growth in the Church Universal, but merely a transfer of

Catholic population from one place to another. It is plainly evident that, in the future, we must look to the other methods of growth for any progress we are to make.

The second means of increase — that of conversions — will bear some looking into. The *Official Catholic Directory* figures for 1933 give us a total of 49,181. Several large dioceses do not report conversions, and there is little doubt but that this figure is considerably under the actual count. In fact, during the past year the N.C.W.C. has taken the trouble to make a survey of this matter, and through its efforts has been able to report that our converts numbered 60,322—more than twelve hundred over the *Directory's* estimate. Even so, that isn't so large that we can congratulate ourselves overmuch, for it is only a percentage of .003. It more than eats up our reported increase of 54,191, so unless that is also considerably underestimated, we would have, instead of any growth whatever, an actual loss of more than 6,000. We may console ourselves with the thought (which has considerable justification) that the population figures as given are also underestimated. The reported increase of 5,000 in excess of conversions will probably hold, but what is that? It is only .00025—one-fortieth of one per cent!

Even sixty thousand conversions is not so many in a land like ours, where all other forms of Christianity have all but lost their hold on the verities of our religion, and where we offer to the believing soul practically his sole opportunity for exercising his belief. I lay this paucity of conversions largely to the fact that our clergy are generally so overburdened that it takes an heroically zealous soul to burden himself further by seeking more people to attend; and to the corollary to this condition, that our highly institutionalized parishes (in the cities particularly) do not offer to any but the most earnest seeker after truth, any ready contact with the clergy. It is not my place to make suggestions as to how these conditions can be remedied, yet it is obvious that they should be.

There is left the third means of growth—natural increase—and here it is that we find figures which are calculated to jar any self-complacency we may have left. How much is our Catholic population growing? Our natural increase can be arrived at fairly accurately by taking the number of infant

baptisms and subtracting the number of deaths. This is not so simple as it sounds, for fourteen dioceses do not give any figures for infant baptisms as separate from those of adults. To get a trustworthy figure in such cases, I have subtracted the number of converts (who make up the majority of our adult baptisms) for the totals reported. Moreover, Boston, Chicago, New York, Fall River and Providence give no figures whatever. Leaving them out of account, as we must, though they are all large, and making the adjustment for the number of converts in dioceses not making separate reports, we get the net number of infant baptisms as 465,241. To estimate our growth we must, of course, deduct the number of deaths reported. Since the dioceses above mentioned do not report these either, they are left out of the reckoning; but in the others we find a total of 169,471 deaths. This gives us a total net increase of 295,770 by the excess of births over deaths. To this we should be able to add our converts—either 49,181 or 60,322, as you choose. Taking the lesser number, our increase *should* be the impressive figure of 345,951. Yet at best it is only 54,191. In other words, practically 300,000 souls have actually been lost to the Catholic Church in the United States during the year 1933. That is a fact that cannot be explained away.

Whether an increase of one and one-half percent (15 to the thousand) is a satisfactory excess of births over deaths I leave to the population experts to decide. The sinister thing is that we are not holding our own baptized Catholics.

If any of us have been laboring under the delusion that all is well with us, we are very much mistaken. As we have pointed out above, we can no longer expect to grow by immigration, which is a deceptive growth any way. We must, therefore, convert more of our non-Catholic neighbors, and we must find some means of keeping our "born" Catholics within the Fold, if we are not to fall rapidly behind. We believe that our Faith and its teachings are a valuable national asset as well as the God-given way of life to prepare us for eternity. We may, therefore, well ask, "Which way are we going?" And "What are we going to do about it?"

FLOYD KEELER.

New York City.

MASS WITHOUT A SERVER.

Qu. 1. Notwithstanding the express precept of canon 813, moralists allow a priest to say Mass without a server—to consecrate Viaticum; to permit people to satisfy the precept of hearing Mass; to permit the priest himself to satisfy that precept; etc. Also a *minor necessitas* is sufficient to permit a person who is unable to answer the prayers, to serve the Mass.

2. Excluding the case of special individual faculties, may a priest occasionally say Mass without a server, but in the presence of one or more lay persons (male or female) *ex devotionis causa?* Or is he bound to omit Mass that day?

3. As above, may a priest occasionally say Mass if there is no one present in the church? Or is he bound to omit Mass even though he thereby loses special graces he deems necessary for the preservation of his spiritual life?

Resp. Canon 813 § 1 forbids a priest to celebrate Mass without a server. The server is to assist by carrying the book, presenting the cruets, etc., and by answering the prescribed prayers.

According to § 2 the place of the server may not be taken by a woman, except in the absence of a male server, for a just cause and under the condition that the woman only answers the prayers from afar and does not at all approach the altar.

This second paragraph makes a considerable concession. It still requires at least that a woman or girl answer the prayers, but by no means may she approach the altar to assist by transferring the missal, presenting the cruets, etc., and she must remain at some distance from the altar, e. g., outside the sanctuary.

A just cause is required before a woman may be permitted to answer the prayers of the Mass. What will constitute a just cause? To say Mass without any server whomsoever is forbidden under pain of grievous sin; but to permit a woman to answer the prayers when a male server could well be found, is forbidden only under pain of venial sin. Accordingly it requires a more serious reason to excuse from having any server at all than to have a woman make the responses. All authorities agree that, in the absence of a male server, Mass *ex devo-*

tione may lawfully be said with only a woman to make the responses.[1]

1. The cases which our inquirer enumerates as justifying the saying of Mass without any server whomsoever, are drawn from the unanimous opinion of authors. All agree too that the admission of a male server who can assist by carrying the book, etc., but who cannot answer the prayers, is more easily excused.

These authors do not mean to be exhaustive in the enumeration of the reasons justifying a priest in saying Mass without a server. To the reasons which they give others may well be added. Thus, if the omission of Mass should cause scandal, a priest may lawfully say Mass without a server. Scandal, however, is not to be expected if it were entirely secret whether a priest celebrated Mass or not. It would also be justifiable to say a funeral or wedding Mass and the like, without a server. Perhaps, too, if the Mass were in a certain wide sense a parochial Mass at which many parishioners are present, to disappoint them by omitting Mass for lack of a server would be an annoyance, and might lead them to absent themselves in the future.[2]

2. It does not seem justifiable to say Mass without any server at all, even when a few persons are present. For the Church fully realizes, better by far than any of us, the value of every Mass. Yet she forbids her priests to say Mass in such circumstances.

This particular difficulty can almost always be overcome by calling on some grown-up man to take the place of a server.

[1] Vermeersch-Creusen, *Epitome Iuris Canonici* (4. ed., Malines: H. Dessain, 1930); II, n. 82; Cappello, *De Sacramentis* (Turin: P. Marietti, 1921), I, n. 741; Aertnys-Damen, *Theologia Moralis* (11. ed., Turin: P. Marietti, 1928), II, n. 260, II–IV; D. Prümmer, *Manuale Theologiae Moralis* (4.-5. ed., Fribourg i. B.: Herder & Co., 1928), III, n. 304; H. Noldin, *Summa Theologiae Moralis* (20. ed., Innsbruck: Fel. Rauch, 1930), III, n. 213, 5-6; Marc-Gestermann-Raus, *Institutiones Morales Alphonsianae* (18. ed., Lyons: E. Vitte, 1927), II, n. 1636; Genicot-Salsmans, *Institutiones Theologiae Moralis* (11. ed., Brussels: Alb. Dewit, 1927), II, n. 249.

[2] Cf. Michael D. Forrest, "Mass Without a Server", ECCLESIASTICAL REVIEW, LXXVIII (1928), 403-404. But he will not permit an exception for the private celebration of Mass *ex devotione* without a server. Cf. also "Saying Mass Without a Server", ECCLESIASTICAL REVIEW, LXVIII (1923), 294-296, where Mass without a server is considered permissible on special occasions, e. g., for an anniversary Mass to be celebrated in the presence of a congregation.

This is the practice in many churches, and a zealous pastor should easily be able to persuade a man who regularly attends Mass every day to act as a server. As a matter of fact, in many churches there are men actually serving Mass and no doubt many more would be willing if they were only properly approached: perhaps they are only waiting to be asked, and are afraid of appearing officious. If no competent man assists at week-day Mass, one of the women could as a rule be instructed sufficiently at least to read the responses. It ought not to be difficult to enlist the services of the housekeeper for this contingency.

If none of these solutions is possible it does not seem that a priest is justified in saying Mass in the presence of a larger or smaller number of the faithful, *devotionis causa*. It would be different if some scandal or the like were to be feared, for example, if by omitting Mass the priest would expose himself to false suspicion or to the wagging of malicious tongues.

3. It is rather difficult to visualize the case which our inquirer posits in his third question. That a missionary in his isolation may stand in real need of his daily Mass to support his feeble efforts is easy to understand. For these generous souls the Holy See provides liberally by faculties granted to Vicars and Prefects Apostolic, n. IV.[3] Moreover, not a few dioceses which are not missionary districts obtain a similar indult.

In localities with fairly well constituted ecclesiastical order it should be rare for priests to be placed in the situation where they would be deprived of the opportunity of saying Mass for lack of a server. It is difficult to picture an occasion where a priest will stand in real need of the "special graces he deems necessary for the preservation of his spiritual life". A priest of so advanced a spiritual life might very well be expected to make special efforts to provide for a server. There is scarcely a church so isolated that a server cannot be found.

If an individual priest is so situated that he must frequently forego the benefits of his daily Mass because of inability to find a server, he ought to seek an indult from the Holy See through his Ordinary.

[3] Vromant, *Facultates Apostolicae quas Sacra Congregatio de Propaganda Fide delegare solet ordinariis missionum* (Louvain: Museum Lessianum, 1926), n. 37.

The rare instance of a real spiritual need for the celebration of the Holy Sacrifice, when no server is at hand, would probably itself be sufficient reason to excuse one from the rule laid down in canon 813.

A much more lenient view is taken in another Conference entitled "Mass without a Server",[4] in which it is first shown what was permitted before the Code *in virtue of various indults.* The conclusion is drawn that the same is permitted after the Code, even *in the absence of any indult.* Canon 813 § 1 is a restatement of the former legislation and therefore in virtue of canon 6 n. 2 it must be interpreted in the light of the old law.

VALENTINE SCHAAF, O.F.M.

HOLY COMMUNION, AFTER BREAKING ONE'S FAST.

Qu. 1. Mary on account of long-standing and serious stomach ailment is compelled to hold to a very strict diet. She is ordered by her physician to take nourishment every three hours even during the night. Is she permitted to go to Holy Communion after thus breaking her fast by taking liquid food?

2. Bertha who suffers from epilepsy incurs danger of a seizure if she goes to Mass fasting. She finds from experience that a cup of coffee taken before Mass forestalls this danger. May she thus break her fast and receive Holy Communion?

3. Helen, extremely nervous, is afraid of crowds. She finds it almost impossible to assist at Mass on Sundays because of crowds. She is the mother of small children and is prevented from assisting at Mass or receiving Communion during the week when there are few people in the church. Is this sufficient reason for giving her Holy Communion at home?

Resp. The answer to cases 1 and 2 is in the affirmative, provided nourishment is taken only *per modum potus.* (See Sabetti, 28th edition, p. 637.)

As to case 3, the answer is likewise yes. Perhaps a solution would be found by giving Holy Communion before Mass in the church when the inconvenience mentioned might not be experienced. However, the circumstances justify the giving of Holy Communion in the home.

[4] ECCLESIASTICAL REVIEW, LXI (1919) 318-323. Cf. "Mass Without a Server", ECCLESIASTICAL REVIEW, LXI (1919), 100; LXXVIII (1928), 412.

BURIAL OF CATHOLICS IN NON-CATHOLIC CEMETERIES.

Qu. When the Church unites a Catholic party and a non-Catholic party in lawful wedlock, why do churchmen insist so savagely on separating the cold bodies of these same parties in death, denying any and all the rights of Christian burial unless the Catholic party is buried in a so-called Catholic cemetery and the non-Catholic party is buried in a general cemetery? What is the reason and what is the law?

Resp. Whom does our inquirer mean by "churchmen"? Those who devote their time and energies to a better understanding of the teaching, the legislation and the practice of the Church are not responsible for the rule he is criticizing. It is the law laid down by the divinely constituted authority in the Church. It is uncalled-for to use such phrases as "why do churchmen insist so savagely on separating the cold bodies of these same parties in death," "a so-called Catholic cemetery".

Even when the Church in condescension to the weakness of some of her children grants a dispensation for a mixed marriage, she cannot but continue her disapproval of the marriage. Witness the very celebration of the mixed marriage devoid of all ceremony and solemnity. If similarly the Church insists that the mortal remains of the Catholic party to a mixed marriage be buried in blessed ground (canon 1205), in which the body of the non-Catholic party may not be buried (canon 1240 § 1 n. 1 compared with canon 1204), the Church is entirely consistent in enforcing her law that the bodies of her faithful children be committed to a blessed grave and that all others be excluded from this privilege.

If at times this seems to be harsh and severe, it does not arise from any animosity on the part of the Church. It is the test those must undergo who are not swerved by mere emotionalism but are guided by high principles based on divinely revealed truth. The priest who is animated by true apostolic zeal for God's truth and lets himself be guided by Christ's representative on earth will not be betrayed into unwarranted outbursts against the law of the Church. Rather, steeled with the courage of Christ he will in all charity but also with loyal acceptance of the Church's teaching and with obedience to her regulations face the conflict that may arise in some instances.[1]

[1] "Burial of Non-Catholic Members of Family in Catholic Cemetery", ECCLESIASTICAL REVIEW, LXXXVI (1932), 192-193.

If the Catholic husband or wife did not before death request burial in a non-Catholic cemetery, then he or she is not to be denied those suffrages of the exequies which can be offered without participation in the burial rites in the non-Catholic cemetery—in other words, the ceremonies attending the transfer of the body from the home to the church where the usual funeral Mass and absolution take place. But it is not permissible for the priest to accompany the cortège to the non-Catholic cemetery and conduct the usual service at the grave. This conforms to the ruling made by the Holy Office for the cases in which the bodies of Catholics are to be cremated, but not at their request.[2]

VALENTINE SCHAAF, O.F.M.

DATE OF ANNIVERSARY REQUIEM MASS.

Qu. I have found your treatment of the date of an anniversary Mass in the July 1934 issue, page 85, very helpful. Will you be kind enough to complete the discussion by treating very briefly the following questions?

1. An anniversary requiem Mass transferred to a double should be a high Mass, I think. Would the priest be permitted in this case to say a low Mass, provided the choir sings during the Mass?

2. May the priest transfer the anniversary Mass to a duplex feast for his own convenience, even though this makes a difference of three or four days or a week?

3. Is a priest obliged to take the first free day after an anniversary Mass, or may he skip that and take a later one and enjoy the privilege involved?

4. May the date *pro anniversario* be selected solely for the convenience of the friends of the departed?

5. If several anniversary Masses are asked by a number of persons who give the customary stipend, may all of these have the privilege of anniversaries?

6. In a word, must we adhere to the anniversary of the death or burial or to the first open date thereafter?

[2] "Quoties agatur de iis quorum corpora non propria ipsorum sed aliena voluntate cremationi subiiciuntur, Ecclesiae ritus et suffragia adhiberi posse tum domi tum in ecclesia, non autem usque ad cremationis locum, remoto scandalo. Scandalum vero removeri etiam poterit, si notum fiat cremationem non propria defuncti, sed aliorum voluntate electam fuisse . . ." — S. C. S. Off., 15 Dec., 1886—*Fontes*, n. 1103.

7. When information of a death at a distance first reaches a priest after some delay and he is asked to offer a Mass, does it have the privilege of a funeral Mass, or only of an anniversary?

Resp. 1. An anniversary requiem Mass transferred to a double must be a high Mass (according to the "Additiones et Variationes in Rubricis Missalis," III, 6, last line). A low Mass during which the choir sings is not a high Mass in the liturgical sense of the word, and does not fulfil the requirements of the rubric just quoted: "dummodo Missa in cantu celebretur".

2. No. The only reason for which the anniversary Mass may be advanced or postponed is because the anniversary of the death or funeral falls on one of the days which exclude the anniversary requiem Mass. In that case the Mass may be advanced or postponed "in proximiorem diem pariter non impeditam". (See same rubric.)

3. The priest, as already said, is obliged to take the first free day before or after the exact anniversary of the deceased person's death or funeral. ("Additiones et Variationes," III, 6).

4. No. The Mass must be advanced or postponed to the first day not excluded by the aforesaid new rubric; unless it be a funded Mass to be celebrated each year, for several years: in which case the convenience of friends or relatives may be taken into account.

5. Yes; but only if they are said on the very day of the anniversary of the death or of the funeral, or if, this day being liturgically forbidden, the Masses are advanced or postponed "in proximiorem diem pariter non impeditam".

6. As will be evident from the foregoing paragraphs, the answer is in the affirmative.

7. Such a Mass has the privilege of an anniversary Mass, not of a funeral Mass. (See the first lines of the rubric already quoted).

INTENTION NECESSARY FOR EXTREME UNCTION.

Qu. 1. A nine-year-old girl, having contracted tuberculosis of the brain, became suddenly unconscious from it and died before receiving Catholic instruction. Her parents were very lukewarm in

their religious practice. Could she have had an implicit intention of receiving Extreme Unction from her own seeing and hearing of Catholic things? Could she have been anointed, if she had had only an implicit intention?

2. Again, since it is most important that an adult should have the explicit intention of receiving the sacraments, what language should a priest adopt in instructing young children—the language they know and speak, or the language they learn at school, but do not know sufficiently to grasp the meaning of the catechism in it?

Resp. 1. If the environment of such an unfortunate child is entirely devoid of all spiritual atmosphere, it is scarcely likely that the child will have even the vaguest notion of the Sacrament of Extreme Unction. An explicit intention to receive it would therefore be out of the question. Nevertheless it may easily be surmised that such a child has some notion of a supernatural life and a desire and purpose of doing everything required for salvation. If the child reveals this purpose ever so indefinitely in its own way, it has given sufficient evidence of that purpose to show an habitual, though implicit, intention also to receive Extreme Unction.

> . . . A man may habitually have the intention and even openly declare his willingness, of performing everything required for salvation, yet at the same time know little or nothing about Extreme Unction and from ignorance may even reject it. Such a man has the implicit intention of receiving the Unction and has explicitly manifested his internal intention. Finally, one may have internally an implicit intention of doing all required for salvation without, however, making a specific act of the will in regard to Extreme Unction. Suppose that this man has revealed his implicit intention only equivalently, and not explicitly, e. g., by living up to the best lights of his conscience. Thereby he shows that he has an implicit habitual intention of receiving the Unction. It is wrong to call such an intention interpretative, if by that we mean an intention which would be present if certain other conditions existed or other facts were known. An intention of such kind does not really exist at all nor did it ever exist. Here the intention of receiving Extreme Unction is actually resident implicitly in the general intention of doing all that is necessary or extremely useful or beneficial in the time of death.[1]

[1] A. J. Kilker, *Extreme Unction* (Washington, 1926), pp. 251-252.

This view is not in conflict with certain declarations of the Holy Office which at first sight may appear to require more. In reality, they merely forbid conferring Extreme Unction upon a dying convert, " unless he has at least some intention of receiving the sacred unction. . . .[2]

Cappello, who quotes these replies of the Holy Office, nevertheless requires no more than Kilker when he says: " Intentio . . . implicita dicitur quae continetur in alio actu, cum quo nequeat componi voluntas non recipiendi sacramentum." [3]

If the child in question is still conscious, some slight instruction on the nature of this sacrament ought to be imparted and an explicit intention to receive it aroused. Too much stress should not be placed on the manner of formulating this intention, as will be seen immediately.

2. Our inquirer seems to suppose that an explicit intention must be formulated in words. This is not at all true. Intention is an act of the will. Its expression may be clothed in words. But even that is not necessary. Any sign which conveys a manifestation of the internal intention is sufficient to communicate to others the internal act of the will, the intention. In catechetical instruction there is little need to dwell at length upon the " intention " of receiving the sacraments or upon the necessity of eliciting it. Good catechetics require of the catechist that he not only enlighten the intellect of his hearers, but arouse " affections " in their hearts. If then he seeks to awaken a desire to receive the sacraments, he has already gone very far in eliciting an actual intention and as often as the children approach the sacraments they will renew it, even though they do not put in into words.

On the other hand, severe insistence on *making* an explicit intention is a sign of scrupulosity on the part of the priest who has exaggerated the purpose of the discussion of it in moral theology, and may very easily become a source of scruples in the tender souls he is instructing. As far as the sacrament of Extreme Unction is concerned, more will be accomplished in a practical way by an urgent appeal that the children even now

[2] ". . . . nisi saltem idem habeat aliquam intentionem recipiendi sacram unctionem . . .". — 10 May, 1703, ad 8—*Fontes*, n. 765; 10 April, 1861, ad 1—*Fontes*, n. 965.

[3] *De Sacramentis*, vol. II, pars II: *De Extrema Unctione* (Turin: P. Marietti, 1932), n. 234, 2.

desire to receive it when their hour comes, and that they take steps, as soon as it does approach, to summon a priest, than by an endless discussion, in the abstract, of the necessity of an intention to receive. The actual desire to receive this sacrament contains the actual intention to receive it.

EXEMPTION FROM LAW OF ABSTINENCE.

Qu. 1. Does the law of abstinence on Friday bind throughout life, regardless of one's age?

2. On days of both fast and abstinence, for instance, on Ember days, does exemption from fast set aside the obligation of abstinence?

Resp. 1. The law obliging all the faithful to abstain from flesh meat on Friday does not cease *per se* at any age. Neither the Code nor authors recognize any such cessation of the obligation on account of age alone. The reason is evident. Advancing years make fasting increasingly difficult. Hence moral theologians sought an average age at which, irrespective of other causes such as sickness, the obligation of fasting would cease. From this arose the custom which is now expressly approved in canon 1254, which limits the law of fasting to the beginning of the sixtieth year. But age alone does not make abstinence so difficult as to excuse from the law and therefore neither canon 1254 § 1 nor approved authors nor custom recognizes a terminus at which this law would cease.[1] It is true, circumstances attending advanced age may release from the law of abstinence. But then the excusing cause would not be one's advanced age, but the reduced vitality or sickness that would free from the law.

2. Fast and abstinence are separable, so that, if a dispensation or exempting cause free from either one, the release does not *per se* free from the other. Therefore one who is dispensed or excused only from the fast is not therefore released from the obligation of abstinence.[2]

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[1] A. Sabetti, *Compendium Theologiae Moralis* (28. ed., New York: Fr. Pustet, 1919), n. 336.

[2] Aertnys-Damen, *Theologia Moralis* (11. ed., Turin: P. Marietti, 1928), I, n. 1058.

PASTOR'S COMPETENCE TO ASSIST AT MARRIAGES IN EXEMPT INSTITUTIONS.

Qu. According to our Diocesan Statutes, resident chaplains have full parochial jurisdiction within the hospital. They are exempt from the parishes. May a pastor in virtue of his office and without delegation or permission of the chaplain assist validly and licitly at marriages in a hospital situated within the limits of his parish?

Resp. In virtue of canon 464 § 2 the local Ordinary is empowered to withdraw religious houses and charitable institutions ("religiosas familias et pias domos") from the care of the pastor within whose parish they are situated. This extends also to the right to assist at marriages, as is evident from a declaration of the Sacred Congregation of the Council regarding the application of the decree *Ne temere,* which adds the limitations of this right.

> X. Num cappellani seu rectores piorum cuiusvis generis locorum, a parochiali iurisdictione exemptorum, assistere valide possint matrimoniis absque parochi vel Ordinarii delegatione?
>
> Ad X. Affirmative pro personis sibi creditis, in loco tamen ubi iurisdictionem exercent, dummodo constet ipsis commissam fuisse plenam potestatem parochialem.[1]

This response is applied by authors to canon 1095.[2]

No general rule, however, can be laid down as to whether the pastor in whose parish the institution is located retains the right to assist at marriages in the institution. It will depend upon whether or not the local Ordinary has conferred on the chaplain *exclusive* parochial jurisdiction in the institution. If the institution is entirely exempted from the jurisdiction of the pastor, the latter cannot (without delegation from the chaplain or the Ordinary) assist validly at marriages within the institution; if the chaplain is granted full parochial jurisdiction without the institution's being completely exempted from the

[1] 1 Februarii 1908—*Fontes*, n. 4344.

[2] J. Linneborn, *Grundriss des Eherechts* (4.-5. ed., Paderborn; F. Schöningh, 1933), p. 346; Wernz-Vidal, *Ius Matrimoniale* (Rome: Universitas Gregoriana, 1925), n. 533, I, 3°, *b*); P. Gasparri, *De Matrimonio* (ed. nova, Vatican City: Typis Polyglottis Vaticanis, 1932), n. 935, 7°.

pastor's jurisdiction, the latter can validly assist at all marriages that are celebrated in the institution.[3]

Even in this latter case where the pastor can assist validly at any and all marriages, it does not seem that he may do so lawfully without the permission of the chaplain to whom the charge of the chapel is committed.

It may be objected that in empowering the pastor to assist validly at all marriages within the parish, the Code also grants him the right to do so *licitly*. That does not follow. Even canon 1097 makes distinctions in this regard. They refer to the lawfulness of celebrating the marriage within the limits of the parish; they do not, however, authorize him to trespass upon a church or chapel whose care is committed to another priest.[4]

On the supposition that our correspondent has correctly stated the import of the diocesan statutes, as quoted above, it follows (1) that resident chaplains can validly assist at marriages celebrated in the hospital by parties of whom at least one is an inmate; (2) that, since the hospital is exempt from the pastor's care, the latter can not validly assist at any marriages whatsoever in the hospital without delegation from the chaplain or the Ordinary.

But again we repeat, this distinction must be sought in the general or particular regulations of the local Ordinary.

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[3] "Hoc in casu potestas paroecialis pertinet exclusive ad rectorem, si locus est totaliter exemptus, secus est cumulative cum parocho, ex can. 464, § 2."—Gasparri, *loc. cit.*

"The bishop of the place can give chaplains of hospitals faculties *ad universitatem causarum* to assist validly at all marriages of inmates. However, the bishop can limit such faculties, as for instance, for only those who are bedfast, etc.: such chaplains must therefore remain strictly within the restrictions made. If not withdrawn by decree of the local bishop from the parochial jurisdiction, the pastor of the territory has cumulative faculties with the chaplain. . . ."—L. F. Nau, *Manual on the Marriage Laws of the Code of Canon Law*, New York - Cincinnati: Fr. Pustet Co., 1933, p. 145. The first sentence of the above quotation must not be understood as though the bishop merely delegates the chaplain to assist at marriages in the hospital, unless the chaplain were actually an assistant of the pastor. The second sentence is open to dispute. The declaration referred to above recognized the right of the chaplain to assist at marriages in such institutions only if he is allowed with *full parochial jurisdiction:* this would not seem to warrant distinguishing between inmates. Moreover, such a distinction (if admissible) is scarcely advisable, since it must lead to scruples before acting and to doubts after the marriage.

[4] Cf. can. 484, § 1; the same rule must apply to chapels.

LANGUAGE OF PARISH REGISTERS.

Qu. Must the records made in the several parish registers be entered in Latin or may the vernacular be employed? Is it necessary to state that authentic certificates from the registers are translations?

Resp. The general law of the Church does not give any regulation concerning the language to be used in parish registers. While for various reasons Latin is preferable, it is not required that it be used exclusively.

The fact that certificates are issued in a language other than the original record need to be mentioned, provided it states just what the register contains.

The absence of a general law in this regard leaves room for diocesan statute or custom which will then have to be observed.[1]

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THE FORM OF THE SURPLICE.

Qu. What form of surplice is prescribed?

Resp. There are various forms of the surplice and it is difficult to say that any one form is *the* correct one. According to Martinucci, the surplice ought to extend below the knees, the arms of the surplice extending to the knuckles. (Wapelhorst: *Compendium Sacrae Liturgiae,* edit. 1931, p. 47). In addition, I would say confidently that the best authorities prefer a surplice entirely of linen, without opening in the front, or strings, or bow, or button. It should be *ample,* gathered at the neck and flowing therefrom in long and graceful folds. See illustrations in Roulin: *Vestments and Vesture,* especially figures 23, 24, 27 and 28.

IS THE SERMON PART OF THE MASS?

Qu. 1. Some parishes have the custom of singing the *Veni Creator* before the sermon. In a discussion about this it was said that the above-mentioned singing is an innovation, and should therefore be discarded. "In Missa nihil innovetur." Canon law does not apply

[1] Cf. J. J. O'Rourke, *Parish Registers* (Washington: Catholic University of America, 1934), pp. 9-12.

to Liturgy, as there is a special Commission for that; but the laws in general can easily be applied even to Liturgy. It is my opinion therefore that, since a custom "ab immemorabili" or one of long standing (a hundred years according to canon law) is permitted unless explicitly revoked, the above-mentioned custom is allowable. Furthermore, the Ordinary of the place has not, to my knowledge, forbidden the singing of the hymn to the Holy Ghost before a sermon. Can you give me any decree of the Holy See forbidding it?

2. Is the sermon a part of the Mass? A friend says it is an integral part of the Mass. He bases his opinion on the prayer "Munda cor meum," etc. usually said before the Gospel, in which we ask God "to purify our heart that we may worthily and competently make known His Gospel". If the sermon is an integral part of the Mass, ought not the sermon be preached at every Mass? It doesn't perhaps necessarily follow, but it would seem so. The reading of the Epistle and the Gospel form the didactic part of the Mass, and the deacon, in the early Church, or the priest read it to the people just as we do to-day.

3. If the sermon is a part of the Mass, would the singing of the *Veni Creator* be an unnecessary prolongation of the Mass? It takes only a minute or two to sing one or two stanzas of the hymn in which the Holy Ghost is invoked.

Resp. It is lawful to sing one or two stanzas of the *Veni Creator* before the sermon which is preached between the Gospel and the Credo at Mass.

The sermon is not a part of the Mass. It is a legitimate interruption of the liturgical function. The chant of the *Veni Creator* before the sermon is not an unlawful addition to the liturgical text of the Mass. It is simply a short and lawful preparation for the sermon itself. It is not condemned by any decree of the Sacred Congregation of Rites. It is entirely "extra liturgiam Missae," and therefore is not forbidden by these words of the Bull of St. Pius V found in the front of the Missal: "Sacerdotes in Missae celebratione alias ceremonias vel preces, quam quae hoc Missali continentur, addere vel recitare ne praesumant."

Even if such a practice were opposed to the prohibition just quoted, a centennial custom would make it legitimate, according to canon 27 of the *Codex Juris Canonici.*

RENEWING CROSSES OF STATIONS.

Qu. A priest cannot validly erect the Stations of the Cross without special faculties and permission of his Ordinary.

If a priest gets a new set of Stations and without any faculties for erection takes down one of the Stations at a time and replaces it with one of the new Stations, and continues to replace each old Station with a new Station at the same time until he has completed the Stations with new ones, would the Stations be validly erected?

I know that if less than half the Crosses first blessed are destroyed, they may be replaced without a special blessing.

Resp. Decrees 311 and 223 of the Sacred Congregation of Indulgences stated (as early as 22 August, 1842 and 16 December, 1760) that a new ceremony of canonical erection is necessary if the original crosses are substantially destroyed, or if the majority or at least one half of these original crosses have been replaced by new crosses. See Tanquerey, Appendix de Indulgentiis, edition of 1930, No. 633, paragraph f: "Nova requireretur erectio si cruces essentialiter destruerentur vel in majori aut dimidia parte mutarentur." The "cruces" spoken of here, and in the decrees quoted above, are the crosses which had been blessed when the first erection took place.

The rigor of these decrees cannot be evaded by substituting new crosses one by one at long intervals.

METHOD OF RECITING LITANIES.

Qu. I have read with much interest your occasional discussions of the method of reciting litanies in public. In my church I repeat the first five invocations of the Litany of Loreto. What about the other litanies? Unless a uniform method is followed, confusion is apt to result.

Resp. In reciting publicly (without chant) the Litany of the Blessed Virgin it is lawful, but it is not obligatory, to duplicate the first five invocations, that is "Kyrie eleison, Christe eleison, Kyrie eleison, Christe audi nos, Christe exaudi nos." See decree 4397, ad VI, of the Sacred Congregation of Rites: "An in Litaniarum recitatione absque cantu iterari liceat priores invocationes . . .?"—"Affirmative."

The Litany of the Saints is regulated by the special rubrics of the Missal for Rogation days, and by decrees 3135, 3011 ad 2um and 3580 ad 4um of the Sacred Congregation of Rites. It is only when this litany is sung during the procession on Rogations days, Holy Saturday and on the vigil of Pentecost that each invocation and response should be chanted twice.

The decree issued by the Sacred Penitentiary on 21 July, 1919 (and quoted in full in decree 4362 of the Sacred Congregation of Rites) has reference only to the Litany of the Blessed Virgin ("Litaniae Lauretanae"). Therefore the first paragraph of the answer given in THE ECCLESIASTICAL REVIEW of May 1930, p. 511, should be restricted to the Litany of the Blessed Virgin.

CHALICE LEFT ON ALTAR DURING PRAYERS AFTER LOW MASS.

Qu. Does custom now permit a priest to hold the chalice in his hands while saying the Hail Marys after low Mass?

Resp. The decree in which Leo XIII made the recitation of prayers after low Mass obligatory for the entire Church, adds no rubric stating that they are to be said *junctis manibus.* Nevertheless, that is the rubric to be observed. It was customary to recite these prayers, with only a slight addition, in the Roman Province before the Sovereign Pontiff extended the obligation to the entire Church. In the original rubric prescribing these prayers for Rome, it is stated expressly that they are to be said *junctis manibus.* The inference that they should be so recited by all priests everywhere is natural. But even if this indication of the proper manner of reciting the said prayers did not guide us, we should have the direction of the general rubrics, which ordinarily forbid the recitation of public prayers otherwise than with joined hands, excepting in cases of necessity or when the rubrics distinctly prescribe the contrary, as in certain sacramental functions where the action of the celebrant is interpreted by the form of prayer. A well-informed writer in the Roman *Ephemerides Liturgicae* (Vol. II, p. 232) sums up the titles of this obligation in the following sentence: "Tenere in manu calicem dum hae preces dicuntur

est contra regulas generales Rubricarum, quae tali vel simili positione orare sacerdotem nunquam permittunt. Est etiam contra Rubricam peculiarem dictis precibus olim praemissam, quae praescribit sacerdoti illas orationes dicendas esse *junctis manibus*. Est denique contra devotionis exemplum dandum fidelibus, videtur enim nimia discessus properantia sacerdos urgeri."

DRAINING OF CHALICE AFTER FIRST MASS WHEN BINATING.

Qu. When celebrating two Masses on the same day in the same church, is it obligatory for the binating priest to drain the chalice after the last Gospel of the first Mass?

Resp. When celebrating two Masses on the same day in the same church, the priest does not drain the chalice after the last Gospel of the first Mass. But the unpurified chalice should be kept on a corporal and covered with a pall between the two Masses, because usually some small drops of the Precious Blood have remained in it.

IS THE ANTEPENDIUM ALWAYS REQUIRED?

Qu. Please explain the law requiring an antependium on the main altar. I understand that it is called for, though I see many ornate marble altars without one.

Resp. The "Rubricae Generales Missalis," XX, prescribe that the altar should be adorned with a "pallium," called now "antependium": "Pallio quoque Altare ornetur coloris, quod fieri potest, diei Festo vel Officio convenientis."

Liturgists agree that this obligation ceases when the altar is especially beautiful and it would be a pity to screen it with an antependium. So says Wapelhorst, page 29, No. 20: "Cessat obligatio pallii, si Altare in modum tumbae sit confectum, vel si ipsa structura Altaris lapidea vel lignea artificio ornata sit metallo, vel lapide pretioso vel figuris. Attamen in festis solemnioribus, etiam pro hujusmodi Altari valde convenit palli pretiosioris ornatus."

THE TABERNACLE VEIL.

Qu. What is the rule concerning the covering of the tabernacle with a veil?

Resp. The *Rituale Romanum* (Titulus IV, Caput I, No. 6) prescribes that the tabernacle should be covered with a veil or canopy ("conopaeum"). This rubric has been interpreted in a rigorous manner by decrees 3520 and 4137 of the Sacred Congregation of Rites, viz.: the veil or canopy is necessary even if the tabernacle is of silver, or gold or other precious material; and any custom to the contrary is an abuse which must be eliminated.

The veil or canopy should hang on all sides and cover even the doors of the tabernacle. Yet if the doors are particularly beautiful, the tabernacle veil may be somewhat draped back so that at least a part of the doors may be seen. Rubrics and decrees admit "epikeia," as do all positive laws.

BLESSING OF A RENTED HOME.

Qu. Is it permitted to bless a rented home; or the home of a non-Catholic, when requested?

Resp. The "Benedictio loci vel domus," which is to be found in Titulus VIII, Caput VI et VII of the *Rituale Romanum* of 1925, may be bestowed upon a rented home; and even upon the home of a non-Catholic, if he has not been the object of a sentence of excommunication. The blessing of the home of a non-Catholic, however, should be a private ceremony, and the priest should beware of giving the impression that all Christian denominations are equally good (canons 1149 and 2260, § 1).

WATER LEFT IN CRUET AFTER MASS.

Qu. Must the water left in the cruet after Mass is said, be disposed of in the sacrarium?

Resp. It is proper to pour into the sacrarium the water left in the cruet after Mass, because the whole content of the cruet is blessed when the priest recites the prayer, "Deus qui humanae substantiae," etc.

ODD NUMBER OF SANCTUARY LAMPS.

Qu. Is there any rule which requires an odd number of sanctuary lamps: one, three or five—but never two?

Resp. Canon 1271 of the Code requires that at least one lamp should burn continually day and night before the tabernacle in which the Blessed Sacrament is reserved.

If there are several lamps, "their number should be odd, not even," according to the *Caeremoniale Episcoporum* (I, c. XII, n. 12). According to Cappello (Vol. I de Sacramentis, No. 402) this regulation of the *Caeremoniale Episcoporum* does not concern ordinary churches or chapels, but only cathedral churches and pontifical functions: "Respondemus praescriptionem Caeremonialis respicere dumtaxat ecclesias cathedrales, et festa solemniora, Episcopo celebrante; eamque nec jure veteri nec a fortiori jure novo habere rationem veri praecepti."

CLERICAL TOURISTS AT MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have just read your suggestions to Clerical Tourists in the July issue. Last summer I took charge of a parish in a district where many tourist priests came during vacation time. I found my visitors always willing to say Mass at a time convenient for the members of the congregation.

However, I agree with your correspondent, on the fact that none of them made even small contributions to help to meet the expenses thus incurred. Each priest seemed to think only of his own Mass. None of them seemed to advert to the fact that there were 60 to 80 clerical visitors in the course of a single month. The aggregate constitutes a factor of some importance for a parish whose resources are extremely limited.

In travelling through Europe in tourist districts I have often found in the sacristy a little box labeled "Offerings for Sacristy Expenses". Pastors told me that it met their problems nicely. Perhaps it would be worth while to call attention of your readers to this.

NOGALES.

Criticisms and Notes

RECOLLECTIONS OF SEVENTY YEARS. By His Eminence William Cardinal O'Connell, Archbishop of Boston. Houghton, Mifflin Co., Boston. 1934. Pp. 395.

Recollections of Seventy Years is a notable book for many reasons. The style is distinguished, fluent, lucid, and rarely commonplace. The volume is interesting because it tells of one whose career has been singular and extraordinary. It is valuable because it speaks, not only of experiences common to most men, but also of events of moment, in three continents. In many of these events the author played a leading rôle.

The story runs on gracefully as it recalls the author's thoughts and reactions as he passed from the elementary school of his native city, Lowell, to St. Charles College, Ellicott City, to Boston College, to Rome as a student in the American College, back to Boston as a priest, again to Rome as Rector of the American College, then to Portland, Maine, as Bishop, later to Boston as Archbishop, and finally a third time to Rome to receive from Pope Pius X the crowning honor of his life, the Cardinal's red hat.

An embarrassment of riches is offered in this handsome volume of almost four hundred pages. The reader will find a charming description of the truly Catholic home in which the Cardinal was reared; also, a scathing denunciation of the industrial conditions in the mills and factories of New England, and a not less caustic arraignment of the narrowness, intolerance, anti-Catholic and anti-Irish prejudices of the self-satisfied majority then dominant in Puritan communities. The details of life at the American College, the character sketches of certain well known professors at the Propaganda, (did the kind of teaching described give the training in history and dogma so important to the members of the classes?), the affectionate appreciation of the personalities of the four Popes preceding the reigning Pontiff, the intimate look into Roman society, the graphic account of the author's memorable trip to Japan, the report of diocesan re-organization, the reflexions upon the controversies of recent generations, the comments upon Bishops who filled a large space in the public eye at the time—all this and much more make fascinating reading.

It is obvious that an autobiography in one volume must select and limit its contents. It would seem, nevertheless, that a survey of the Church during the lifetime of His Eminence the Archbishop of Boston should have been rounded out more fully by at least brief

notices of certain national Catholic movements and organizations that have had no little influence on the Church's life in America. A word would appear to have been in order about the Catholic Educational Association, Sisters' College, Washington, the National Catholic Charities Conference, the organization of the graduates of our colleges and universities, the Catholic Hospital Association, the National Catholic Welfare Conference, the missionary movement in the fields afar and at home. There is reference to the Federation of Catholic Societies, but the name of the late Bishop McFaul, of Trenton, does not appear in relation to it, nor does Archbishop Messmer's. More than half a century ago, Monsignor Capel, on his first visit to America, said that Catholics of the country lacked social strength—that is, the solidarity and unanimity which should make itself felt on important matters throughout the nation. Is there not reason to say that the above organizations and others equally influential have done much to correct the weakness which the observing visitor from England had noticed aforetime?

Chapter XIII, "The Growing Church," is a hearty and well deserved tribute to the Hierarchy of the nineteenth century. It would be unfortunate, however, if the reader of to-day should infer that, while the American Bishops of pioneer days were zealous, hard-working, practical, and efficient, they were not as well equipped in theological knowledge as their successors. With no little ancestral pride Catholics may recall the names of a few of these leaders in Israel—the glory of the Church in America—Archbishop Carroll, Bishop Bruté, Bishop Dubois, Bishop England, Archbishop Hughes, Archbishop Kenrick of Baltimore, the two Spaldings, the two O'Connors, and others equally well known for their zeal and learning. Will the Bishops of to-day leave behind them more evidences of ripe, wide, and solid scholarship than did the Most Reverend Francis Patrick Kenrick?

Chapter XIV, "Disturbing Controversies," will be read with varied feelings. But whatever opinion one may form of the merits of these controversies, it does seem that a more sympathetic appraisal might have been made of certain Bishops who were prominent in those stirring discussions. Will such hard phrases as "blatant pseudo-patriotism," or "flag-raising and perfervid oratory," "the appearance of a rather vulgar exhibition of common politicians too eager for preferment and clamoring in the public press for the popular vote," obscure, for the present generation, the fact that the Bishops on both sides of these controversies were ecclesiastics of the highest character, and devoted to the supreme interests of the Church? There was this difference between the two groups—one

was more inclined than the other to see serious problems for the Church in her cosmopolitan membership—and in the policies of dealing with the school question. It is interesting in this connexion to recall the efforts of great churchmen in the past to obtain recognition of Catholic schools by the State. In view of present conditions one may well reflect upon what was tried by Bishop Hughes in 1840. Do we keep well enough in mind that perhaps one-half of the Catholic children of the United States are not receiving to-day a Catholic education in Catholic schools? Five years of depression have brought home with terrible force the burden of a separate school system, unaided by State help.

THE BIBLE AND CHARACTER. A Dissertation submitted to the Catholic University, Washington, D. C. W. H. Russell, Ph.D. The Dolphin Press, Philadelphia. 1934. Pp. 294.

The influence of the Bible on Christian life is a subject which never fails to appeal strongly to the Catholic who has the interest of his Church at heart. Sad to say, the historical sections of our current apologetical literature are glaringly antiquated, reflecting no little discredit upon Catholic scholarship. Scholars will have nothing but a faint smile, for example, for the three pre-Reformation editions of the German Bible supposed to have been printed at Wittenberg. Such a statement might have passed in the time of Archbishop Kenrick, but it has been disproved for many decades, so that modern writers quoting the Archbishop are only betraying their ignorance.

This dissertation of Dr. Russell betrays no such marks of inferior scholarship. Certainly, the author aimed at producing a work of educational research, but at the same time he has given it a solid historical foundation which bears out splendidly the findings of modern experimentation. Yet he has restricted his investigations to the main aspect of the subject, namely the formation of high school teachers through the use of the Bible. The professional teachers in higher schools have moulded the people in every age and each succeeding generation bears the stamp of influential teachers.

The historical investigation (pp. 7-171) traces the use of the Scriptures in the formation of high-school teachers from the times of the Church Fathers down to the twentieth century. This is by far the most important part of the dissertation, furnishing, as it does, findings of lasting value. The author has consulted always original sources and thereby avoided the blind copying of certain errors which form a common stock of our apologetical literature. On the other hand, he presents to the reader a number of facts which redound to

the glory of the Church, but which have been either overlooked or not properly evaluated.

The author by his use of original sources was fortunate enough to make some new finds which increase notably the stock of information on his subject. A very striking instance of his painstaking researches is the quotation from Menardus' treatise on Bible-reading (pp. 115-116), a commendation of Scripture reading written nine years before Luther's birth by a scholar who lived in the neighborhood of the spot where Luther later saw the light.

Dr. Russell has not attempted to collect all the documentary evidence bearing on his subject. A comprehensive study covering all the aspects of Scripture-reading was not within the scope of his work. Despite the limits set by the theme of his dissertation, he has written a most comprehensive treatise on the use of the Bible for training teachers. He has established by a wealth of documentary evidence the fact that Scripture was the great moulder of the mind and the heart of the Catholic teachers throughout the last nineteen centuries.

Notwithstanding the uninterrupted practice of Scripture reading in the formation of teachers we find some differences in the cultivation of this practice at certain periods. The most notable difference is to be found in modern periods as compared with earlier ones. Dr. Russell marks these differences by devoting 99 pages (7-125) to pre-Reformation periods and 40 pages (pp. 125-165) to post-Reformation times. The truth is that the Bible was not the vademecum of modern teachers on such a scale as in the Middle Ages and in early Christendom. Dr. Russell discusses these divergencies well (pp. 166-167).

Medieval teachers drew inspiration from the devotional reading of both Testaments. The Church taught that the types of the Old Testament would be illustrated by the fulfilment of the New Testament, so that both Testaments might mutually shed light on each other. The Reformers of the sixteenth century broke away from this conception and stressed too much the value of the New Testament, thereby sacrificing the unity of Scripture. However, the Middle Ages revered both Testaments as the inspired Word of God and regarded "all Scripture as profitable to teach" (2 Tim. 3:16). This explains the fact that medieval writers recommend reading of the two Testaments indiscriminately. Accordingly Dr. Russell could find hardly any authors who advocated reading of the New Testament exclusively as was done in later periods. The New Testaments which were written and printed in the Middle Ages were intended to inform the mind of the teachers and not to form the hearts.

Repeated recommendations of Scripture reading were well heeded by medieval teachers, as is best seen from the multiplicity of Bible helps used on the eve of the Reformation. No age placed such a variety of introductory manuals in the hands of beginners, to make them familiar with the Bible as did the century preceding the Reformation. This section of Dr. Russell's work (pp. 109-118) is probably the most informative of all. There one finds much material which never has been published in English before.

The second part of Dr. Russell's dissertation is a cross-section of present-day use of the New Testament by Catholic high-school teachers (pp. 172-275). It presents the findings obtained by a detailed study of questionnaires sent out by the author to some of the leading teachers of the present day. A comparison of the views of modern teachers as expressed by those questionnaires and the views of former teachers as evinced by the historical study, reveals fundamental agreements despite some differences in detail (pp. 234-238). At all events this study of the questionnaires brings out most strikingly the continuity of the Catholic practice of Scripture reading in the formation of teachers throughout all ages. Catholic teachers of our times and country find in the devotional use of the Bible the same spiritual treasure trove in their formation as did their predecessors a thousand or fifteen hundred years ago.

Dr. Russell's dissertation is deserving of the highest praise. The historical part is flawless in every regard; not the slightest inaccuracy can be detected in the mass of historical data, and its statements are the expression of the latest historical researches on the subject. Incidentally, a number of current errors which mar the works of our leading historians are corrected. The educational value of Dr. Russell's dissertation is high and will doubtless lead an ever-increasing number of Catholic high-school teachers to the pure waters of heavenly wisdom. Finally, Dr. Russell has produced a work of great apologetical value, setting forth the sympathetic attitude of Catholic educators toward Scripture reading during the past and present centuries. In short, Dr. Russell's dissertation is the best work we have on the Bible in the Church, not only in English, but in any other language as well.

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SOCIAL STUDIES. A Text Book in Social Science for Catholic High Schools. Burton Confrey, Ph.D. Benziger Brothers: New York. 1934. Pp. 1020.

The amount of intelligent and searching labor that Dr. Confrey has put into this volume gives him a claim to our admiration and gratitude. The object of the work is "to encourage young men and women to let Christian principles dominate not only their daily living but the public life that surrounds them in as far as they are able to influence it". The first section of the work (256 pages) contains a general explanation of the meaning of social life and Social Science. It is followed by an index (pages 257 to 260).

The second section (pages 1* to 646*) contains Readings in Social Science taken primarily from current literature, magazines, newspapers, pamphlets and reports so arranged as to be related to the preceding exposition and to representative comment on current social life and problems. It is followed by an index (pages 647* to 652*).

The third section of the work contains a Teacher's Manual (112 pages), by the use of which instructors may be guided in the class-room as they endeavor to realize the objectives which the author sets up. The copy of the work at hand is primarily intended for Teachers, while an edition that omits the Teacher's Manual is published for use by students. The work is a first-rate specimen of book-making. From this standpoint it has everything to commend it.

Although the work is intended for the class-room and the technique of satisfactory teaching, it offers service of the highest value to all priests and to Catholic lay men and women of culture. This will be seen readily by a general interpretation of the philosophy upon which it rests. A brief reference to that philosophy may be worth while.

There are many who are unconscious of the fact that religion and piety are not altogether identical. The former sets before us a series of fundamental spiritual truths that underlie all human life whatsoever in the plans of God. It sets forth a scale of values that penetrate every domain of personal and social life and relate to every conscious thought that crosses the traveled pathways of the mind as well as to the structure and purposes of social institutions, to national and international problems and relations and to the social movements that modify the structure of the social world and guide humanity in its often blind struggle for justice and happiness. It is because of this that a citizen must bring his religion with him when he makes a contract or pays wages or directs the development of a gigantic unit of industrial life or the policies of government.

Piety is a formal spiritual activity whose primary purpose is worship, petition, and immediate spiritual union with God in the process of personal sanctification. The moral law represents the Will of God throughout all responsible human behavior. By failing to make distinction between religion and piety many make the mistake of narrowing the scope of religion and eliminating God from wider activities. A devout Catholic need not bring his rosary beads to a meeting of bank directors, but he must bring God and the moral law to such a meeting. It is one of the major purposes of Dr. Confrey to set forth this fundamental obligation and he shows well how it should be done.

We Catholics accept the Church as the divinely authorized teacher of religion as well as the guide of our pieties. Dr. Confrey presents the Church as a world factor of supreme importance as it speaks the thoughts of God and applies them to every detail of life. His use of current Catholic literature of every kind from the pamphlet or the weekly to the stately volume on Fundamental Philosophy, invests all of them with a dignity and significance that should have a most telling effect in personal no less than social life. Our youth are inclined to move along with the current and to underrate the significance of Catholic literature as a cultural no less than spiritual force. That this attitude has negatively at least a considerable adverse influence is beyond question. The efforts of the Holy Father to strengthen Catholic literature of all kinds by his exalted approval is sufficient warrant for our teachers to awaken interest in it and to seek effective guidance in the turmoil of life from it.

We suffer dreadfully from the departmentalizing of sciences on the one hand and of social and personal interests on the other hand. Dr. Confrey's insistence in trying to overcome this mistake of specialization falls in admirably with the unity of life and of truth toward which all real philosophy constantly moves. Life is never understood until it is integrated. This truth is constantly kept in mind by him throughout his work. A capable teacher will find ways under the author's guidance to relate the details of instruction and interpretation to this great truth.

Again, the sciences tend to rest in themselves and to fall short of offering moral and spiritual guidance in which all final values of knowledge and ambition are located. The text constantly appeals to personal experience and aims at the conversion of knowledge of the sciences into some kind of principles of behavior. The importance of this as regards the knowledge of religion and of moral law is well illustrated in the case of a boy in a Catholic school who took the prize in Christian doctrine and about the same time wired a lie to his father.

There are so many evidences in current life of drifting away from God in the processes of modern education that it seems almost superfluous to call attention to it at this moment. However, Dr. Confrey, mentions an illustration on page 258*-259* that is not without its own pathos. A publisher was asked by a large group of women interested in education to omit from a proposed volume a photograph of children saying their bedtime prayers. One of the women, the wife of a university professor, spoke as follows: "If such a picture were put into the hands of my children I should be in for a bad half-hour trying to explain what prayers were and why they did not form a part of their own routine. I would not bar the book from the house to save myself this trouble, but I think that it is vastly improved by the omission of such a picture, for a great many children to-day are brought up without ever hearing of God and of religion. Mine are among them."

Dr. Confrey's volume may be recommended to clerical readers who are now held in mind, as a most practical treatise on the philosophy of personal and social life viewed from the standpoint of supernatural faith and true culture. And perhaps many a priest may take a valuable hint from it and develop a habit of filing items from his daily readings and contacts that will serve him to good purpose in later days. Dr. Confrey has explained this admirably in an article in this REVIEW (January, 1931, volume 84, pp. 83-95).

CATHOLICISM IN EDUCATION. By Rev. Franz De Hovre. Translation by the Rev. E. B. Jordan, D.D. Benziger Brothers: New York. 1934.

There is now available in English another work on the philosophy of education which is both Catholic and catholic. It is Catholic inasmuch as it is an exposition of the educational philosophy of the Catholic Church. It is catholic in that it deals with principles which rise above mere national issues and are universal in their application. In a previous volume Dr. De Hovre had exposed the false philosophic bases of modern educationists. This book treats of the positive contributions of Catholic philosophy to the problem of education. The French title of the work is: *Le Catholicisme: Ses Pédagogues; sa Pédagogie.*

The author first traces the interrelations of philosophy and education. His fundamental thesis is that education is based not only on psychology but on the whole of philosophy, and that a philosophy of education is founded upon a philosophy of life that must be complete. An analysis of the Catholic philosophy of life follows. Contrary to the exclusivism of modern educators the Catholic view

is universal. By its triple supernatural basis—Theo-centrism, Christo-centrism and Ecclesio-centrism—Catholicism brings about a synthesis, while the moderns merely analyze; Catholicism accomplishes a unity in fields where contradictions otherwise reign. This Catholic philosophy of life is then applied to education. After destroying the idols of relativity, psychologism, progressivism, methodomania, didacticism, skepticism, specialism, individualism, bibliolatry, and biologism, Dr. De Hovre mentions some of the solid accomplishments of these modern theories, and finally, proceeds to show how education must be connected with the whole of Catholicism. The vital principle of Catholic education is religious and moral training.

In the second part of this book we find an analysis of the contributions made to education by these five eminent Catholics—*Bishop Spalding,* who voiced to Americans the Catholic conception of life, and who was a protagonist of intellectual culture, of high ideals and of a thoroughly religious view of the universe; *Bishop Dupanloup,* who, while opposed to the extremes of both Rousseau and Napoleon, charted a middle course based on the inherent human worth of the individual and the twin principles of authority in the teacher and respect in the pupil; *Cardinal Newman,* the psychological preacher, who interpreted the English character to the world and Catholicism to the English, who stood staunchly for the supernatural without losing the traits of a gentleman, who outlined the philosophy of culture and the philosophic habit of mind as an ideal in university education, and who delineated the true principles of character formation; *Cardinal Mercier,* who was an exemplary priest, a model teacher and the rejuvenator of Scholasticism; *Otto Willmann,* who stood for an idealism in philosophy which rises far above the then prevalent German philosophy which was so foreign to real life, who brought all of life and all of history, by his principles of unity and continuity, into the making of a solid, scientific theory of education.

We welcome this translation. While it does not touch many of the problems that are peculiarly American, nevertheless it will aid in making a beginning in the application to our school system of the true thesis that our philosophy of life must enter into the class-room procedure. Certainly, multiplication of courses is not synthesis. And our philosophy of life has felt timid about entering those class-rooms where the spirit of measurement rules. Since this book is intended for normal schools and colleges it will gradually widen and deepen the outlook of our teachers and thus train them to attack the centrifugal forces in the lives of students and to make them centripetal.

Dr. Jordan did well to rearrange the order of the chapters in his translation, and to make some omissions. In fact, the five hundred and one pages of the book might have been reduced to at least four hundred. Since Dr. De Hovre's first volume was intended to expose modern educational errors it was not necessary to make so frequent references to false philosophies in this positive presentation of Catholic views. The author's information is wide and his analyses are deep; but in the maze of names and theories the reader does not have impressed clearly in his mind any definite plan for making workable the fundamental Catholic truths. The reader of this book must not look for any ready-made formulas in the line of methods. He must be prepared for a wide and deep philosophic discussion of underlying principles. The book that will tell us how to make workable Dr. Shield's plea for correlation still awaits publication.

PRACTICAL PSYCHOLOGY IN CHARACTER DEVELOPMENT. By Rudolf Allers, M.D. An Abridged and Re-arranged Version of the Author's Psychology of Character, made by Vera Barclay. Sheed & Ward: New York. 1934. Pp. xiii+190.

It is now quite generally taken for granted in informed circles that experimental psychology has made some definite contributions to the character development of children. We would fail in loyalty to God were we to refuse to take advantage of the best things that are at hand for strengthening character. If we possess humility, we should be willing to admit that the best-intentioned priests, teachers and parents make mistakes. Hence, priests, teachers and parents should welcome Vera Barclay's practical selections from E. B. Strauss's translation of the larger work of Dr. Allers on the *Psychology of Character.*

The book is a vindication of that old belief that the first six years of a child's life constitute the crucial period. Dr. Allers treats of all the factors which affect the child from the moment of its birth. Likewise, he verifies the ancient Christian view that humility, rightly understood, is the basic and necessary quality. How humility can solve the ever-present urge of "the will to power" and its correlate, " the will to community," impresses the reviewer as particularly timely for our day. The author does not expressly treat humility so much as he exposes the roots of pride. Finally, perhaps the diagnosis of the factor of fear in a child's life is one of the author's best achievements. Time and again he comes back to this element to show us that it exists precisely where an untrained observer might least expect it.

This book might also aid some priests in the acquisition of the virtue of humility. Those who are inclined to belittle the problems of children, who are accustomed to be dictatorial in their dealings with others might become at least a little more patient and sympathetic when they learn how deep-rooted are some troubles which we might be tempted to term inconsequential. The error of "breaking the child's will" is exposed very forcefully by Dr. Allers, but at the same time his treatment of authority is constructive. He also shows the harm done by those in authority who "know it all".

Some teachers who read this work will be surprised to learn that their favorite methods may not be so effective as they imagine. The nature of the ideals to be developed in children, the proper use of praise and encouragement are well treated here from the viewpoint of their psychological effects.

The major principles of the work apply to parents. Dr. Allers stresses the importance of parental influence. He does not touch on the supernatural; but he gives the natural basis for Christian traits. He treats psychology from the background of Christian principles. Hence, we American Catholics may no longer complain that there is no work on the psychology of character which may with safety be put in the hands of Catholic parents.

The reviewer advises all those who are interested in children to read this book and to make it known. It is one of the best gifts for the home. As the author says (p. 190): "Knowledge can never be a substitute for love; but imperfect love can add to its stature by knowledge."

THE ROLE OF THE VIRGIN MARY IN THE COVENTRY, YORK, CHESTER, AND TOWNELEY CYCLES. Brother Cornelius Luke, F.S.C. Catholic University of America. 1933. Pp. 121.

Brother Cornelius Luke, Director of De La Salle College at the Catholic University of America, has set an admirable example for the young men who accept his professional guidance. His doctoral dissertation, *The Role of the Virgin Mary in the Coventry, York, Chester and Towneley Cycles,* demonstrates how fruitful and suggestive scholarship can be when animated by modern methods and sustained by a Catholic background.

The paraphernalia of learning cannot obscure the fact that in the English cyclic plays the Mother of Christ was honored in harmony with the traditional Catholic conception of the Marian cultus. Brother Luke analyzes the four cycles of medieval drama in their

relation to the Blessed Virgin and establishes the thesis that the Marian element in the dramas, far from being an indication of what the Reformers were later on to call "Mariolatry," was rather an example of that *hyperdulia* which Catholic teaching distinguishes from the worship paid to God alone.

Brother Luke's treatment of the often involved subject of Mary in the plays is at once ordered and plastic. He considers the Old Testament prophecies regarding the Blessed Virgin as found in the dramas, the life of Our Lady, the Mater Dolorosa, and finally the pious beliefs regarding her death, Assumption and coronation.

To the average reader, of course, the dissertation will remain a closed book, partly because he would find difficulty in perusing the Middle English dramas discussed and partly because the highly conventionalized technique of current scholarship is beyond him. But even the average reader can appreciate the fact that a dissertation like this will prove of invaluable assistance to instructors and graduate students at American and European universities. Many scholars are unfamiliar with the Catholic points of view. They will be enlightened and stimulated by Brother Luke.

THE QUEST OF REALITY. By the Right Reverend Monsignor Walshe, M.A. B. Herder, St. Louis. 1933. Pp. xix+594.

There is no other subject taught in our colleges or seminaries so fraught with difficulties as the history of philosophy. The analysis of the theories of the different philosophers is difficult to present to students who have not had a thorough course in the essentials of philosophy. For that reason many have advocated that the study of the history of philosophy should be postponed in our seminaries until the beginning of the theological course. In this plan it would not only serve its own purpose but also act as a review of the field of philosophy. And although this were done, all the difficulties would not disappear, because even at best it is difficult to teach this subject and to keep the story moving; to link up the development of philosophical thinking with the progress of world events; to show the connexion between methods of thinking and manners of living in any given period; to trace the thread of continuity in the thinking of the ages and to evaluate correctly the merits of each philosophical opinion, system and school. To do all of this well for students who are not especially interested in this subject is difficult, no matter how splendid their basic preparation may be.

The task of the teacher of the history of philosophy has been made increasingly difficult in these days because of the specialized

research carried on along historical and paleographical lines. Much that has been taken for granted by authors who have depended on secondary sources has been discarded and thus we need in many spots a readjustment of our theories to more recently discovered facts. This is particularly true about the scholastic period of philosophy. It is only now that we are becoming better aware of the historical antecedents of the thinking of Thomas Aquinas. There is still much work to be done in tracing the relation of the thinking of the Angelic Doctor with the philosophy of Augustine. The philosophy of the Patristic period is still to be satisfactorily dealt with because of the absence of specialized research in this field. Thus the limited time at the disposal of teacher and student for the presentation of the subject, the unsatisfactory organization of a wide field, the constant addition of new discoveries in the history of thought make the teaching and the study of the history of philosophy far from easy. The same reasons make the writing of a satisfactory text book for this important study equally difficult and he is a brave soul who attempts such a work at the present time. Likewise any author who attempts to write from the popular or cultural point of view and not for class-room purposes is likely to run into much adverse criticism. If he limits himself to a history of problems, or to a biography of great thinkers or to a syllabus of bizarre opinions, he may present a book that will sell, but his work is bound to meet with the disapproval of real and thorough scholars.

It is probable that Monsignor Walshe had all of these difficulties in mind when he called his book "An Introduction to the Study of Philosophy". The work has some merit from this point of view but it also labors under many difficulties, among which are those already mentioned. While the work proceeds along the traditional lines of text books in the history of philosophy, it is not entirely satisfactory from this angle, because it contains too much to be covered in the prescribed time for this course. But with all these limitations the author has written an interesting book that will serve splendidly for collateral reading. It is the work of one who has read far and wide and who brings some fresh points of view to his work. It would be expecting too much of the volume to ask it to serve as the most representative effort of scholastic research in the domain of the history of philosophy, but it has an important place all the same. The author is to be congratulated on the fact that he has been brave enough to attempt such a book when he knew his work was apt to challenge the critics.

BIBLIOGRAPHIE GENERALE DES ECRIVAINS REDEMPTORISTES. Par Maur. De Meulemeester, C. SS. R. Archiviste de la Province Belge de la Congrégation du T. S. Redempteur, avec la Collaboration de Ern. Collet et Cl. Henze de la méme Congrégation. Première Partie, Bibliographie de S. Alphonse M. De Ligouri. La Haye Martinus Nijhoff, Editeur. Louvain, Imprimerie S. Alphonse. 1933. Pp. 373.

Here is a veritable mine of information on St. Alphonsus and his Congregation. It is the first fruits of a gigantic undertaking—a complete bibliography of the Congregation of the Most Holy Redeemer. Volume I deals exclusively with the works of St. Alphonsus; Volume II will treat of all other Redemptorist authors, and Volume III will be devoted to the many anonymous publications, such as statutes and manuals including periodicals published at any time and in any language by Redemptorists. In the general introduction Volume I lists alphabetically all the works hitherto published on St. Alphonsus. These include biographies, histories, doctrinal and devotional works, panegyrics, encyclopedic articles and even the anti-Alphonsan writings. Pages 47-201 list the many editions of the original texts of St. Alphonsus, while from pages 202-371 we have a bibliography of translations into all our modern languages. It is remarkable that the Saint's works are translated into no less than fifty-eight languages, including Chinese, Japanese and the various Indian tongues. All the authors are listed alphabetically and the works are arranged chronologically so as to render the very best service to research workers. The work will be monumental when completed and might well be the envy of other religious communities.

Literary Chat

P. J. Kenedy and Sons, New York, have brought out a volume on preaching that cannot be commended too highly for its commonsense, immediate insight into the disposition and mind of the preacher and the practical suggestions that serve or defeat the purpose of a sermon. (*Practical Hints on Preaching.* A Simple Handbook for Beginners. By Aloysius Roche. Pp. 192.) Some of the points of the book which attracted attention on a first reading are the following. The author consulted himself rather than books. He made and recorded his own discoveries. The preacher should be an indefatigable taker of notes. The author during his student days compiled twenty volumes of notes upon which hundreds of sermons and conferences were later based. The majority of our sermons bear no marks of preparation at all and the laity are well aware of it. Sermons should be studied after they have been delivered, because "the sermons of the inexperienced are nearly always too rich, like cake, or too tightly packed, like sardines".

Sermons should be prepared in tidy and orderly surroundings. A neat desk, a neat room, books in order and papers where they belong, are demanded by the temperament of the priest who prepares his sermons with intelligent care. The power of the sermon rests largely on "appeals to common sentiment and experience, home-bred illustrations and a diction that is level with life". Thoughtful reflexion on personal experience, personal observation and knowledge already acquired should be the first serious steps in the preparation of a sermon.

The length of a sermon is of more importance than many preachers imagine. The author knows of no London church which will tolerate a sermon of more than a half-hour and very few will put up with twenty-five minutes. Respect for an audience is the heart of all worthy preaching. "There is a priest well known to the writer who has preserved the manuscript of his early sermons and some of them he cannot read at this day without a blush and without an acute sense of admiration for the patience of the long-suffering laity."

Father Roche's volume contains dozens of most practical observations on voice, delivery and attitude, as well as on literary and mental preparation. One will scarcely find a more serviceable, practical handbook than his. The service to be rendered will, however, depend upon one's philosophy of preaching. The priest who has a wrong view of preaching derived from temperament, distractions and a shallow view of time and eternity will not be helped by any book until he corrects his outlook. One who has or seeks to gain a reverent attitude toward the duty of preaching will find this work altogether admirable.

It is only when one hears a Solemn High Mass sung as it should be sung that one realizes how badly most of us sing it. Some will trust a natural singing voice without any acquired knowledge of music whatsoever and distribute emphasis on syllables according to no known rule of expression. Others will yield to handicaps and make no effort to overcome them. All of us have felt inspired and grateful when we have heard the celebrant of a Solemn High Mass so render it as to reveal the depth and beauty of music and text. Priests who are willing to discover their mistakes and correct them will find helpful a booklet of forty-four pages by Father John C. Selner, S.S., Director of Sacred Music, St. Mary's Seminary, Roland Park, Baltimore. (*Chant at the Altar.* John Murphy Company, Baltimore.)

The recent recognition by the Church of the holiness of Father Claude de la Colombière, S.J., in numbering him among the Blessed, gives special interest to a volume about him. (*The Servant of the Sacred Heart.* Selections from the Sermons and Meditations of the Blessed Claude de la Colombière, S.J.

Translated and edited by George O'Neill, S.J. Herder Book Co., St. Louis. 1933. Pp. 183.) Father O'Neill has culled from the works of the famous Jesuit, who was distinguished as orator, writer, and guide of souls, about one-fifteenth part of the 1280 columns in the Migne edition, published as early as 1684. The treatises are divided into two main divisions: (1) sermons to persons in the world; (2) addresses to religious communities. Stern, serious reflexions on "the use of time", "the vanity of the world", the "hell of self-condemnation", are relieved by thoughts that are full of unction on the "kindness of Jesus to sinners", the "love of God", "Christ's example of obedience", and the "reward of confidence in God". The extracts chosen for this volume manifest plainly the great influence of the devotion to the Sacred Heart on the mind and spirit of the saintly author.

Father James J. Daly is well known to the readers of the Science and Culture Series through his volume of essays, *A Cheerful Ascetic*. We have in his new book, *Boscobel*, his first volume of verse, selected from the poems published in numerous periodicals. Father Daly presents his reflexions on life, on nature, and on heaven in verse of varied metre, always with directness and simplicity of expression and grace of movement in the line. The thought of the poems is always lofty and noble, the word-pictures often graphic and vivid, but the verses on the whole lack the fire, the depth of feeling, and the beauty and originality of expression which characterize truly great poetry. (*Boscobel and Other Rimes*. By James J. Daly, S.J. The Bruce Publishing Company. Pp. 86.)

The 1934 *Official Catholic Directory* takes its place quietly in that impressive series of volumes on which we must depend for so many great services. Few of us realize the infinite labor involved in the preparation of the *Directory*. A visit to its office not long since showed, as nothing else could, the methods employed and the precautions taken to make the *Directory* accurate and adequate. In the nature of the case coöperation by pastors must furnish the basic figures which flow through chancery offices to the editor. Indifferent reports, guesses and no reports tend to impair the value of the *Directory*, with no compensating advantage for such indifference. Our debt to the publishers for their great service can be best paid by active and trustworthy coöperation on the part of every pastor and official whose work belongs to the integrity of Catholic life and takes its intended place in the official summary that the volume gives. (P. J. Kenedy and Sons, New York City.)

Those who are interested seriously in the development of Catholic thought concerning the natural method of birth control will be glad to know that in the *Ephemerides Theologicae Lovanienses* for July, 1934, the Rev. Father Salsmans, S.J., explains the whole subject in the light of recent discoveries. He concludes that periodic continence is *per se* illicit, unless justified by a good reason. His conclusion is as follows: "Sed, ut optime scribit R. P. Heymijer nec medicum nec sacerdotem decet zelo zelare pro methodo Ogino-Knaus."

The seventh volume of *Der Grosse Herder* brings us one step nearer to the completion of this colossal undertaking. The volume at hand covers a most interesting field. Much attention is devoted to articles on the development of the automobile, aircraft, the locomotive, war and the instruments of war. Kultur is treated generously under many ramifications. The bibliography of the article on Martin Luther is probably the most extensive of the volume. The treatment of the Ku Klux Klan is very brief. Its bibliography is not brought down later than 1924. Excursions into the field of all the sciences and arts are facilitated by superb illustrations to which attention has been called repeatedly in our notices of earlier volumes. The appearance of each new one confirms the reputation of the publishers and gives new proof of their courage as well as the resourcefulness of German scholarship. The work well illustrates its own definition of itself in the brief his-

torical article, *Konversationslexikon*, "An orderly alphabetical work that offers what is most important in human knowledge, in simple language." (Siebter Band: Konservativ bis Maschinist. Pp. vi + 858.)

The interest of the Rev. John J. Croke in the welfare of the sick led to his publication of *Happiness for Patients* a few years ago. He has brought out a companion booklet, *The Way of the Cross for the Sick*. (Hospital Publishing Company, 45 East 12th Street, New York City. Pp. 36.) The introduction contains a brief explanation of the doctrine of indulgences and conditions prescribed for them with particular reference to the sick. Each station is illustrated and the points of meditation and forms of prayer are paragraphed briefly and confined to a single page each. A little metal crucifix is sunk into the front cover securely. It may be blessed by a priest who has the power to impart the indulgences of the Way of the Cross. The booklet is very attractive. Its mission to the suffering is one of true Christian thoughtfulness. A more welcome minor gift to those who suffer could hardly be made by their friends.

The Assumptionist Fathers (The Congregation of the Augustinian Fathers of the Assumption) are represented in the United States by a college in Worcester and a parish in New York City. The community was founded in 1845 at Nimes in France by Father d'Alzon. Its work has been on the continent and the Near East. It is here perhaps (Constantinople, Jerusalem, etc.) that their achievements have been greatest, as their important publication, *Echos d'Orient*, evinces. An interesting exposition of the spiritual outlook of the community will be found in a booklet entitled *Assumption Spirituality*, adapted from the French by Father Andrew Beck, A.A. (Washbourne and Bogan, 4 Bloomsbury Square, London, W.C.I. Pp. 64.) The work is a reprint.

Fish on Friday and Other Sketches, by Leonard Feeney, S.J., presents in more convenient form the entertaining sketches which we have already met in our familiar Catholic magazines. Father Feeney has the Celtic way of seeing the lights and shadows of life, without emphasizing too much the shadows. His broad tolerance and genial sympathy keep his heart open to all—to the high and the lowly, the learned and the simple, the old and the young. He is at his best in his characterizations. Those chance acquaintances of his, met in the class room, library, railroad coach, or on parish visits, become real to us. We feel that we know his "little minister, the living example of what one would like to be in the way of nobility, sincerity, kindliness, and singleness of purpose;" Miss Clara, who was "fifty in her wrinkles, forty in her enthusiasms, thirty in her dress, twenty in her coiffure, and up and down her teens in ideas;" Miss Lucy, "nearing seventy, but not imperiled by it;" the exquisite little French nun, "continually eager and nervous and alert, elusive as a squirrel and sudden as a shadow, more naturally adapted to mystery and the heights of mystic contemplation, always on the point of bursting her bonds and exploding into an angel;" Sister Sacristan, who "trembled like a divine butterfly;" and the inimitable Charlie Maloney. At times, to be sure, the humor is school-boyish, and exaggeration and over-statement rob the character of its truth, and the sketch becomes caricature. Peter, "the exotic altar boy," is most certainly an example of such treatment. The portrayal is cleverly humorous, but overdrawn: he had "the construction of a ventriloquist's doll, the expression of a snow-man, and the individuality of a suit of clothes on a coat-hanger." The same is true of Dorothy Burke in the "Queen of Hearts". The pathos in the situation in this latter story is too strong to admit artistically of such light treatment as ridicule, which produces a harsh and jarring effect. It is in such cases that we would wish for a finer discrimination in the selection of details and for a style that shows greater restraint and control. (Sheed and Ward, New York. Pp. 214.)

Don Bosco is praised and admired for the work that he has accomplished for the boys and young men of Italy, but little is known of his activities in the interests of girls and young women. In the *Life and Times of Maria Mazzarello*, Father Hughes recounts in an easy, informal style the history of the foundation of the Order of the Daughters of Our Lady, Help of Christians, which received its initial impetus from Don Bosco and which was guided by him through the difficulties attendant upon its foundation and development. One of the most attractive features of the book is the attention given to the social and religious revolutions of Italy in the nineteenth century.

Viewed against this historic background, the life of Marie Mazzarello, the peasant foundress of the companion order to the Salesian Fathers, acquires a new interest. It was to offset the dangers to the faith of the young that followed upon the suppression of the religious orders in Italy that Maria Mazzarello and her companions, acting under the direction of Don Bosco, established first at Mornese, and later in other cities and towns in Italy, schools for the daughters of the poor. During her lifetime Mother Mazzarello saw her Sisters settled in the distant mission of South America, where the Salesian Fathers had already begun their work. Since 1871, the year of its establishment, the Congregation of Our Lady, Help of Christians has spread to North America, Belgium, Palestine, Syria, China, India, Japan, Algeria, Tunis, Egypt, Switzerland, England, Ireland, Albania, Germany, Austria, and Poland. We are grateful to Father Hughes for making known to us the story of Maria Mazzarello and her work for girls, for in so doing he has deepened our appreciation of the valuable contribution of Salesian idealism to the civilization of the world of to-day. (*Maria Mazzarello:* Life and Times of the First Mother General of the Daughters of Our Lady, Help of Christians. By the Rev. Henry L. Hughes. B. Herder Book Co., St. Louis, 1933. Pp. 161.

So fascinating is the story of the human soul in its quest for God that one never tires of its repetition. In *My Catholic Neighbors* the story comes to us anew, vitalized by the ardent personality of the author, who is breathless in his zeal to share with others the joy that he has found in the Catholic Church. (*My Catholic Neighbors*. By Sam Atkinson. The Trinity Publishing Co., Toronto, Canada, 1934. Pp. 286.)

The book has three main divisions. The first part treats of the personal history of the author, a socialist lecturer, who began his search for Truth as a result of a challenge from a Catholic priest that he should not "bear false witness against his neighbor," but should get his knowledge of the Church from Catholic authorities. The acceptance of the challenge and the study of Scripture and Church History which followed led him into the Church. The second part deals with the fundamentals of Catholic doctrine — the existence of God, the Divinity of Christ, the foundation of the Church, Papal infallibility, the doctrine of the Immaculate Conception, Confession, the Holy Sacrifice of the Mass, and Purgatory. In the third section the author is concerned with certain phases of Catholicity which have made a personal appeal to him, as, for example, the hymns of the Church, and the attitude of the Church toward public questions. The book reveals above all that its author has based his convictions upon a study of the Scriptures and the history of the Church, and that the emotional appeal has played small part in his conversion.

Mr. Atkinson writes very evidently for a non-Catholic audience, for the book is at once a defence of his own position and a manual of instruction for those who would follow him to find "peace, not so much as truth, happiness, not so much as life more abundant, liberty, not so much as the spirit of self-denial, which considers the liberty of another more, and satisfaction through sacrifice."

From the pen of Father Semper have come four books in recent years:

Newman's Idea of a University, Oliver Twist — A Dramatization, A Shakespeare Study Guide, and *The Return of the Prodigal.* In his latest work, *So, You're Going to College,* Father Semper uses his artistry in style to give college girls an insight into the real meaning of culture. In his first essay he likens going to college to a trip to Europe and warns against collegiate "trippers" who merely pass through college as a tourist who ignores the tradition behind a work of art. He challenges the student to invade the "realms of gold" which may be ignored by the casual student. Faith he points out as the way to unify college experiences. His second essay indicates the nobility of tradition behind Clarke College, a tradition identified with the name of Mother Mary Francis Clarke. The place of religion in the life of a college girl is constantly emphasized by Father Semper, who pleads especially for a sympathetic attitude toward Catholic literature and the Catholic lay apostolate. Some would challenge the statement that "the Catholic Church has always favored the highest education for girls," but not in the sense that Father Semper uses the term "education". Father Semper, incidentally, is no friend of co-education. A chapter is devoted to the Holy Father under the title "Ave Roma Immortalis". In "College Ideals" Father Semper delves into Chaucer to bring forth his concept of a cultured student, showing that the qualities of a real student are not of modern invention. Throughout the whole work the author shows a familiarity with classical English literature which makes every page a classic in itself. With this classical background is combined a deal of common sense, as in the chapter on "Your Vocation". The typographical excellence of the work is to be commended. (*So, You're Going to College.* By I. J. Semper, Member of the Faculty of Columbia College and Lecturer on English Literature in Clarke College. M. S. Hardie, Dubuque, Iowa. Pp. 148.)

Books Received

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"Ut Videntes non Videant." Il Motivo e lo Scopo delle Parabole nel Vangelo. Francesco La Cava. Casa Editrice Marietti, Roma. 1934. Pp. 69. Prezzo, 4 *L.*

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DAS GESCHLECHT DER GOTTHEIT. Von Alfred Bertholet, Professor in Berlin. (*Sammlung Gemeinverständlicher Vorträge* und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, 173.) J. C. B. Mohr (Paul Siebeck), Tübingen. 1934. Seiten 33. Preis, 1 *M.* 50 (in der Subscription, 1 *M.* 20).

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THE HEART OF NEWMAN'S APOLOGIA. Arranged by Margaret R. Grennan, A.B., Helen Gray Cone Fellow, 1934, Hunter College. With an Introduction by Joseph J. Reilly, Ph.D., Professor of English in Hunter College. Longmans, Green & Co. New York and Toronto. 1934. Pp. ix—195. Price, $1.25.

THE CHRISTIAN-JEWISH TRAGEDY. A Study in Religious Prejudice. By Conrad Henry Moehlman, Ph.D., D.D., James B. Colgate Professor of History of Christianity, Colgate-Rochester Divinity School. Leo Hart, Rochester, N. Y. 1933. Pp. 24.

MISCELLANEOUS.

MEDIEVAL THEORIES OF THE PAPACY AND OTHER ESSAYS. By Father Robert Hull, S.J., late Professor of Fundamental Theology, Heythrop College. Collected and arranged by Edmund F. Sutcliffe, S.J., Professor of Holy Scripture, Heythrop College. Burns, Oates & Washbourne, Ltd., London. 1934. Pp. xii—256. Price, 7/6.

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